

A TREATISE of the right way frō

DANGER OF SYNNE
and vengeance in this wicked
vvorlde, vnto godly vvealth
and saluation in
CHRYST.

*Made by Thomas Leuer, and
nowe newly augmented.*

Seene and allowed, according
to the order appointed.



AT LONDON,
Imprinted by H. Bynneman
for George Byshop.
ANNO. 1571.

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T.L. vnto Englande wisheth grace,
mercie, and peace of God in Christ.

GOD hath provided so many things to be done afore time, for exāples to vs in this time, and such of them and in such sorte to be so set forth in holy Scriptures to vvarne and learne vs in these latter dayes and perillous times, that if the eares and eyes of our mindes doe heare and see the same, then are vve more happie and blessed than Kings, Prophetes, and righteous men vvere before in their times: And if vvee novve tourne avway the eyes and eares of our mindes from such light and comfort in Gods vvorde, vnto vanities and pleasures in this vworld, then vwill such vvilfulnesse be farre vvorse in this time, than vvas the abomination of *Sodome* and *Gomorre* in their time. Therefore such as novv turne and giue their minds from the vanities and pleasures of this vworld, vnto the learning and keping of Gods vvoorde, they be most happie and blessed: and such as novv do the contrary, be most vnhappy and accursed. For vvhen and vvhere as the Gospell of Christ is most
A.ij. clearly

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clearly and sincerely preched and professed, then and there is most acceptable time and saluation, and most perillous time, daunger and damnation : molte acceptable time and saluation for them that vnderstande, beleue and professe the same truely, and most perillous time, daunger and damnation, for them that neglecte, refuse or abuse the same corruptly. For the one sorte shall bee taken as children out of a Schoole to enioy their Fathers inheritance, the other shal be taken as beasts out of a pasture vnto the day of slaughter. Those that learne and folow the wil and vvisdome of God in the vvord of God, shal be sure as Gods chidre to haue al things necessarie and comfortable by Gods providence, and also to enherite Gods kingdom: and those that feed their ovvn affections in fleshly lusts and in vvorldly vanities, shal be taken as beastes from the pasture vnto slaughter, from pleasure and pastime vvorldely vnto payn and perdition eternally. Consider therefore howv Gods children lerne by Gods vvoorde vvritten in holy Scripture for their learning, so as in reading or hearing of the same they seek and find comfort of confidence, vvith such meditation of the meaning

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thereof, as doth daylie mortifie their carnall affections. Al others do either vtterly refuse or corruptly abuse the vwoorde of God, euer feeding their carnall affections, I say, such as refuse Gods vword do feede their affections in worldeley vanities and fleshely lustes, and such as abuse Gods vword, do feed also their affections in some ceremonial superstitions or hypocriticall abuse of Gods vwoorde. But Gods children be all taught of G O D, so to vie the hearing, reading and meditation of Gods vwoorde vvritten in holy Scriptures by inspiration of God, taught also as the vword of faith, preached by ministers and prechers sent of God, that thereby Gods spirite doth put good lawes into their minds, and vvrite them in their heartes. And then they feling their minds illuminated vvith the truth, and their hearts inflamed vvith the sincerity and simplicitie of Gods vwoorde, may boldly and comfortably say that God of his oven good wil hath begotten vs by the vword of truth, we are novv borne not of blood, not of the wil of fleshe, nor of the vvill of man, but of God. VVe are novve not in the flesh, but in the spirite, bicause the spirite of God dvvel- leth in vs.

A. iij.

So 2

THE EPISTLE.

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THE EPISTLE.

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So 2

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So then vvee are novve detters, not vntoo the fleshe too liue after the fleshe, but vntoo the spirite . For if vvee shoulde liue after the fleshe, vvee should die, but if vvee mortifie the deedes of the bodye by the spirite, vvee shall lyue . Therefore Gods children vse the hearing, reading, preaching and meditation of Gods vvorde, not to feede but to kill their carnall lustes.

All others, vvhether that they doo vnterlye refuse, or else accepte and vse the vvorde of GOD, yet they doo but feede carnall affections, throughe diuelishe illusions, eyther vvith vvorldely vanities and fleshely lustes euidently, or else vvith some abuse of Gods vvorde colourably and corruptly.

Of this matter did I vvryte a little Booke being at GENEVA in the time of Queene Maries raigne, vvhen as I vvas there by diuerse Englishe men mooued and requested to cause it to bee printed: and so then vvith a lyttle Preface I dyd sende many of those Bookes so printed, into this Realme of Englande.

And

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And now finding none of those Booke
 kes too bee solde in anie place, but bee-
 ing of some desired too peruse one of them
 (vhiche vvas founde in a freendes hande)
 and putte it too prynting agayne, vvith
 some admonition meete for this tyme, I
 haue vvritten this Epistle or Preface, ad-
 uertising and desiring all such as vvill reade
 it, so too seache the holie Scriptures, and
 their ovvne consciences, that they may see
 and take occasions to pittie and praye for
 them selues, for all men, and especially for
 the Queenes most excellent Maiestie, and
 all thole that bee in aucthoritie vnder her,
 that vvee maye liue a peaceable and quiet
 life, vvith godlynesse and honestie. And
 not too vse suche feeding of their ovvne af-
 fections, as causeth suspecting, enuying,
 mysslikyng, and mysreportyng of others,
 especially of suche as bee in authoritie: for
 that of suche thinges commonly commeth
 greate daunger, and the vtter ouerthrowe
 of the Church and Commonvvealth, vvith
 all vngodlinessse and iniquitie.

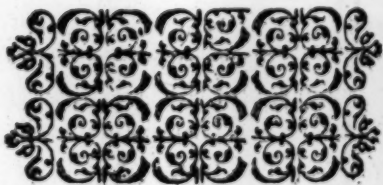
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And

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And seeing that the grace of God that bringeth saluation to al men, hath appeared, teaching vs, that vve forsaking vngodlinesse & vworldly lustes, should liue soberly, righteously and godlily in this presente vworlde. Therefore lette vs not in feeding our owne worldly and fleshly affections prouoke god vtterly to ouerthraue: but in learning and folowving the vvil and vvisdome of God, reuealed and taught in Gods vvorde by Gods grace, pray and desire God to preserue and prosper our church and commonvealth vvith the gouernours of the same in Christ Iesu.

At London. 1571.



THOMAS LEVER VNTO

Englande vvisheth grace, mercie and
peace of G O D in Chryst.

WHEN as I did perceyue that my
presence and preaching in England,
shuld not much profit, the did I take
a long iourney or pilgrimage vnto holie places
voyd of Images, inhabited with good Saints
now lining, wheras in prayer vnto God, studie
of the scriptures, and coucelling with godly ler-
ned men, I did ener desire & seke some way to
helpe my native countrie. And nowe truely if
any man or woman belonging vnto Englande,
and abyding there or elswhere, will reade this
litle Booke diligcntely, they shall see the way
howe to please God, to profit their countrie, to
discharge their ductie, to comfort their consci-
ences, and to iourne all perillous Plagues into
plenisfull prouision of all thinges necessarie and
commodious for their countrie (being Chrystes
church) for themselves and for al theirs. Ther-
fore, o England, I an englishe man enuying or
hating no person, high or lowe, rich or pore, but
of charitie afore god wishing to euery one as to
my selfe, haue made, dedicate and sent this litle
booke vnto thee, as a token to witnesse my will,
and acknowledge my dutie towards thee. God
graunt that such thinges as be well made and

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went

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ment for thee, may bee well taken and used of thee, unto gods glorie, unto thy profit, and unto the comfort of Christians in Chryſt.

For I take God to witnes that I do not meane or purpose to charge any maner of persons with any faultes, or to threaten them with any plagues, but ſuch as their own conſcience ſhal force them to finde in the lawes and comādemēts of God, nor alſo to flatter any perſon in ſuging fayned ſhifts and refuges, but faithfully to teach euery man that plaine way of godly belth and welth which is contained in the common creeke, in that ſayth which the holie catholike church of Chryſt doth profeſſe.

Therefore al my labour in studie and praye for thee unto God is, that thou mayeſt learn to ſee the dangers of thyn owne deſeruing by the lawe of god, and to find and take the right way to gods ſauing belth, welth, and kingdō by faith in Chryſt. For euen as God did once driue his people out of Egypt by many greuous evils toke allured towards the holy land by moſt comfortable promiſes: ſo doth he nowe by many dangers driue thee from the wickedneſſe and rageance in this world, to be called and guided by grace vnto all godlie comfort and commoditie in Chryſt Jeſu. Amen. So be it.

At Geneva 1556

A Treatise of the way
from daunger of Sinne and ven-
geance in this vicked vworld, vnto
godlie vvealth and saluation
IN CHRISTE.

Chapter. I.

*This time filleth the worlde full of daungerous
euils to drine men from the world, and most
comfortably offereth the beste way to allure
them vnto Chryst.*

TH E Lord bee merciful vn-
to vs, and blesse vs, & shewe
the light of his countenance
on vs, so that we may know
and keepe his way vpon erth,
with speedie passage into he-
men. For now doth sinfull wretchednesse,
diuelishe darkenesse, and daungerous ven-
geance overflow the face of the whole erth,
to drine them from desire and loue of erth-
lie things. Now is the way, the truth and
the life prouided of God, and profered vnto
men, to allure, guide, and bring them thro-
ugh al earthly dangers vnto heuenly ioies.
Nowe

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Nowe be the euill dayes and perillous times: and now is the day of saluation, the acceptable time. For euen now God calleth most earnestly vnto men, seing them in greatest dangers, offering them his exceeding mercies, saying: Come vnto me al that trauayle and be burdened, and I shall ease and refresh you. Come now when I do call, walke now while ye haue light. Now is the world worthily condemned to be utterly destroyed, because that light is come into the world, & men louing worldly darkenesse more than godly light, do refuse gods mercies, and prouoke Gods vengeance. Now is such calling and crying to enter with Chryst the bridegrome into the chamber of comfort, as thretneeth the dooly shutting vp of the gates of grace, against al them which wil not come when as they bee called, but tarrie to take their parts and portions with hypocrites in outward darkenesse, which is for the Diuell and his angels provided. Now the prince of darkenesse knowing his time to be shorthe, doth most furiously rage to destroye man: and God therfore seing man in greatest danger and necessitie, doth now most evidently

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for his sauing health vnto man, in the face
of Iesus Chryſt his ſonne. Not in the face
of Chryſts bodie, which is ſallſy ſygyred in
colours & caruings, but in the face of Chryſ-
tes conuerſation and doctrine, which is ſo
truely and clearly reuealed in holie Scrip-
tures, that it can not be couered and hid frō
any man, but alonly frō them, whoſe faith-
leſſe vnderſtandings & pynce of this woꝛld
hath ſo blinded, that they can not noꝝ wyll
not beholde the clære light of the Geſpel of
the gloꝛie of Chꝛiſt moſt comfortably ſhy-
ning vnto the ſaluation of man. For the
gracious goodneſſe of God doth appeare in
al his woꝛds and woꝛks, howbeit towaꝛds
man ſufficiently vnto ſaluation it can no o-
therwiſe be ſene and perceiued, but by the
light of the goſpel ſhe wing & face of Chꝛyſt
God and man, the fauour and grace of God
towaꝛds man, in the deedes and doctrine of
Chꝛiſt Ieſu, which is the way, the life and
the truth, which is by the goſpel ſo ſhe wed
and ſet foꝛth befoꝛe al men, as maketh moſt
to the ſhamefull confuſion and vtter perdi-
tion of them that wil reſuſe it, and to the
exceeding comforte and aſſured ſaluation of
them that do receiue it. For the ſame ſoꝛts
of

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of sins which caused sundrie plagues in sundry places afoze times, bee altogether fully flowing into this wycked worlde at this time, and the same saluation that was promised vnto the fathers, witnessed by the lawe and the Prophetes, signified by sacrifices, sealed by sacraments, and shadowed in ceremonies afoze time: is now playnly and plentifully by the light of the Gospell, thzough power of gods spirit presented and profered vnto vs in this time. Therfore to escape from vnder many daungers, and to come vnto great comfozte, to walke in the way of saluatiō promised vnto the fathers, and perfourmed vnto vs, shadowed in the lawe, and reuealed in the Gospell, a man must not sleep in slouthfulnesse vnder daungers, noz truste and stay in the signes and shadows of sacrifices and ceremonies, no in the letter of the lawe, noz in the perſon of Prophets and preachers: but vse all theſe things as meanes to make him mindful of Chyſt only, in whome by fayth man may euer finde and obtaine merrie and grace, help & comfozt plētifully. For he that feleth by fayth howe that the Father hath giuen Chyſt his dēre ſonne to die for mā, he ſhall

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finde in experience, howe that God hath made, and doth guide and giue al creatures as is best for the necessitie & commoditie of man. And as the wonderful wisdom of god doth neuer make any prouisiō but such as is necessarie, so the great mercifull goodness of God doeth euer prouide sufficient succour for al them that be in danger of extremitie. Therfore God hath now sent the light of the gospel, so clearly and openly abolishing sinne, shadowes and figures, as is sufficient to put away any manner of darkness, & as should not haue bene necessarie, if god had not forseen vs to haue now come vnder many moe & greater dangers, at this our time, thā other men did in their times.

CHAP. II.

The light of the Gospel sheweth comfortable commodities in all things.



HERE is but one way of saluation in Chryst onely, and that hath euer been at diuers times diuersly reuealed, as God hath forscene to bee most expedient

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dient and necessary. And this saluation can not be gotten by mans woꝝkes, in keeping of the lawe, but it is freely given by Gods grace to the beleuers of the Gospell. The righteousness of the lawe of God is so heaue a yoke by reason of the infirmities of mans flesh, as no man is able to beare: the glad tidings of the gospel of Christ by reason of the grace of god be so cleere and comfortable vnto the faithfull, as causeth all things to bee vnto them pleasant and profitable. So Abraham hearing and beleuing the promise in his seed, which was the glad tidings in Christ to come, felt no lacke, neyther of his native countrie: hee red from whence hee was called, neyther his deare sonne which was commanded to be sacrificed, but had great abundance of riches, with a sure promise of blessed possession, and large landes of possession, all was by imputation of righteousness to him and named to be the friend of God, and the father of the faithfull. So Adam which was not by any abilitie of free wil perfit by Gods commaundement to continue in the pleasures of Paradise: did (by hearing and beleuing the glad tidings that the seed of the

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woman should break the head of the Serpent) escape al danger of sinne and damnation, thoꝛo al temptations, troubles and travels in this woꝛld, vnto ioy and gloꝛie euerlasting in the kingdome of God.

Here is an example in Adam at the first, shewing vnto all men that should come after soꝛ euer, that nothing is so good as that it may continue commodicus and comfoꝛtable vnto man without sayth in Chꝛist by the light of the Gospel, noꝛ nothing so euell, but that it shall serue by the grace of God vnto the profit and plesure of them that beleue in Chꝛist according to the gospel. Fea the righteous lawe of God, which is a heauie yoke, charging man with moze than he is able to beare, declaring sinne and woꝛking wꝛath, when it is separated from the gospel & sayth in Chꝛiste, bzingeth cursing, death and damnation vnto man : but being well bled, to driue and soꝛce men vnto the comfort and perfectiō of the gospel by sayth in Chꝛist, it is both holy and righteous in it self, and also good and pꝛofitable vnto man. Let vs therfoꝛe so abuse nothing, as it may drawe and stay vs from faith in Chꝛist and the libertie of his Gospel : but so rightely

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use the law and al things, as they may be
further and bring vs vnto Christ and his
Gospell.

CHAP. III.

*A briefe exposition of the lawe, wherein any
man may learne to see and know himselfe.*



The first setting forth of the
lawe of God vnto man, so as in
wryting it should procede the
row out all the worlde, was in
wildernesse at the mounte Si-
nai; when as the Israelits (deliuered out of
Egypt thzough the red sea) were assembled
and stode round about the lower parts of
mountaine and the Lord vpon the mountaine
in flaming fire, smoke, cloud, storme
and thunder, presently spake and sayd:

I am the Lorde thy God.

A mortall man consider with what re-
uerence, loue and diligence thou hearest,
remembrest, and regardest this lawe, then
pronounced of the eternall God, with such
terrible sightes and signes, and now recom-
mended vnto thy eares, and

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eyes, by so many sounding voices and visible letters, as make every worde and iote euerie where most euident and present, to be sene and heard of thee, for the Lord thy God hath so spoken & witten these wordes, that they shall for euer by letters and voices be brought vnto thine eares and eyes, in such sorte as thou mayst euer heare and see, and shouldest take and keep the lawe of God, as a light commending the righteousnesse of God, and confounding the vnrigh- teousnesse of man, and as a good tutour or scholemaster to bring man from all presumption of himselfe, towards a sure faith and trust in Christ. See therfore how wonderfully and how plainly the eternal God from the mount Sinai by infinite wordes and writings speaketh vnto thee in all places at every time, O mortall man, saying: I am the Lord thy God. This shoulde with more thankefull reuerence be hearde and remembred of thee, than if all men would say and assure thee, that they be thy friends, their golde thy good, their riches thy treasures, and that al which is theirs should be thine. For God hath well assured thee of his goodnesse.

B ij.

VVhich

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Which brought thee out of the lande of Egypt, out of the house of bondage.

These words wel taken & applied vnto vs, bee of moze waighly matter than is the story of the bare letter, spoken and referred to the Israelites only. For when as these two things, the storie in the letter, and the mysterie in the full matter, be not separated in sunder, but ioyned together. When Pharao king of Egypt, is also (by signification) the Diuel prince of darkenesse. Their passage through the red Sea wherein their enemies were drowned, is also our regeneration in baptisme, wherby our enemies be subdued, both fleshly lusts daily mortified, and spirituall powers continually banished. Manna angels food as raine from the cloudes scattered amongst them, is also the true lively food of the worde of God, out of the hearts of the Preachers plentifully poured amongst vs. Runners of water running out of the stonie rock to refresh them, is also abundance of the spirite proceeding from the father and the sonne, to replenish vs, and many such matters so couered and closed vnder figures and shadows vnto them, as could scarce then be perceined, which is

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all now without any straunge colour of
darke shadowes plainly and plentifully mi-
nistred vnto vs. Therefore hearing or rea-
ding these wordes: I am the Lord thy God
which brought thee out of the lande of E-
gipt, out of the house of bondage Knowe
that the eternal God speaketh vnto thee, O
mortal man, which was by thine own cor-
rupt nature a childe of wrath, couered and
kept in darkenesse to serue in sinne vnder
Sathan, and art now from thence by gods
mercie and grace deliuered and brought in-
to the housholde of God as a Citizen with
saintes to serue God in such holinesse and
righteousnesse as is acceptable before him
all the dayes of our life. For he is the Lord
that hath all power and authoritie. Hee is
thy God, that is, al gracious goodnes with
exceeding loue and fauour vnto thee, which
saith:

Thou shalt haue none other Goddes be-
fore mee.

Thou deliuered out of darkenesse of sin,
and danger of damnation, to walke by the
light of the truthe in the way of righteous-
nesse vnto eternall saluation: shalt haue,
shalt honour or serue, beleue or confesse,

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with

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With prayer, thanks or praise none other
Goddess, which bee all Idols, false formes
and fashions of creatures craftily counter-
feited by diuelishe illusion in mans imagi-
nation, so that thou shalt not take any such
vanitic to be thy god : but me, which am in
deed of perfect and infinit being and power,
goodnesse and glorie, euen I onely am the
liuing God, and all others be no Goddesses,
but vayne idols & wicked diuels. Therefore
I giue thee this commaundement as a do-
ctrine and charge, for thee to flee from all
uils, dangers and damnation comming by
them, that thou mayst haue all good things
with life and saluation of me, onely. And
because al things at al times in every place
yea euen the very secrete thoughtes of the
heart, be euident afoze my face. Therefore
euer be me mindful how by thought, word,
or deede, thou dost honour or dishonour me,
being euer in my presence, euen openly be-
foze my face.

Thou shalt not make vnto thy selfe any
grauen Image, nor the likenes of any thing,
that is in heauen aboue, or in earth beneath,
nor in the water vnder the earth, thou shalt
not bow down to them nor worship them.

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For I the Lorde thy God am a gelous God, and visit the sinne of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercie vnto thousandes in them that loue mee and kepe my commaundements.

THOU, created and made by the infinit wisdome and goodnesse of God lyke vnto his image and likenesse truly in deed: shalt not make vnto thy selfe, shalt not deuise or abuse by the inuention and fantasie of man falsely framing in imagination any grauen image, nor the likenesse of any thing, any resemblaunce of creatures counterfayted through caruings or coloures, in any matter, place or time. Thou shalt not bove down to them nor vvorship them, thou being the liuely image of god, created by gods wisdom vnto gods glorie, shalt not submit thy selfe to hono^r or reuerence counterfeted creatures carued or coloured by the craft of man, to satisfie the foolish fantasie of man, vnder pretense or purpose to hono^r God, in preferring the deuise of man vnto the wisdom of God, & a counterfeted resembling of a corruptible creature, vnto the liuely image of the eternall God. For I the Lorde thy

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thy God the maker and louer of all things
truely created and made, & specially of this
o man as most like vnto me & best beloued
of me, am a gelous God, am greuously of-
fended when my beautiful image and am-
able creatures be shamfully abused by thy
fowle fashioned fantasies. For albeit in thy
own conceit thine own work seemeth faire
vnto thee, yet in deed & truth afoze my face,
far fowler is that fashion of an eye which is
without all sight, than that which is much
bleared : and likewise that forme or figure
of face and body, which hath no life, no fe-
ling, no sense, is far fowler and worse
thā that which is ful of al sicknesse & sores.
Thy idols which haue eyes and see not, ea-
res and heare not, be nothing like vnto my
creatures, which seem as they be, and be as
they seeme, in forme and substance true and
perfitt. Therfore I visite the synne, I reuege
and punish the synne of the fathers vpon the
children, proceeding from the elders in their
successors, vnto the thirde and fourth gene-
ration of them that hate mee, when as the
elders deuise and giue, and their successors
take and followe occasion and ensample of
synne against mee, especially when as they

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so disdain mine honoꝝ, abuse mine image,
and corrupt my creature, as proueth plain-
ly that they hate mee, & deserue that I shuld
so punish them, and shevve mercie in thou-
lands, and bestowe my mercy in forgiving
the faults and bearing with the infirmities
of very many in long succession, of them
that loue mee, liking and allowing in their
heartes all my woꝝkes better than any of
their owne deuises, and kepe my comman-
dementes, alwayes readie and willing to do
as not to do any thing as they be taught and
bidden of me. Wherefoze, O mortall man,
sayth the eternall God concerning image-
rie, in the which is moze noysome poison of
counterfet corruption, than auailable pro-
fit of true representation of my good creatu-
res purely and plentifully made and placed
every where by mee, vnto my honour and
glorie, and vnto thy comforte and commo-
dity, if thou do loue and not hate me, if thou
wouldest escape vengeance and purchase
mercie of me, take heede and beware that
thou do not folow any subtile reason, cras-
tie inuention, oꝝ comunon custome, contra-
rie vnto this my commaundement.

Thou shalt not take the name of the lord

B.v.

God

The right vway

thy God in vaine. For the Lorde will not holde him giltye that taketh his name in vaine.

A man lacking light and void of knowledge, the Lord thy God that can be reformed by nothing, nor named by any word according unto the worthynesse of his glorious maiestie : and yet wil by many wordes and workes notifie himselfe vnto thee, as for thy capacitie and commoditie, he commaundeth and teacheth thee, with such reuerent diligence to hearken vnto his word and regarde his workes, and such his ordinarie meanes as may make, continue and increase in thee vnfayned feare and love of him, by true knowledge and remembrance of him. Wherefore, Thou shalt not be in vaine without increase of honour to him and comforte vnto thee his name, and his wordes or workes, especially his holy Scriptures, and godlie sacraments. For the Lorde God, which by his wordes and workes doth declare and witness sufficiently vnto all men any trueth, will not holde him giltye, will not iudge him of fault, or suffer him to escape unpunished that taketh his name in vaine, that taketh

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and abuseth his holy worde, good creature,
or blessed ordinaunce, to couer or confirme
any lies and vanities, or else refuseth and
neglecteth the same, as not necessarie and
insufficient to teache, trie, and wytnesse any
goodlie truthe and veritie, so as is most vnto
Gods honor and glorie, and best for mans
comforte and commoditie. Therefore **D**
man, being of thy selfe a shamefull lier, and
yet by Gods grace called and ordained vnto
the knowledge and witnesse of God and
of his truth, vnto his glorie, and thy com-
forte, with dreads, loue and reuerence, to
hying and keepe the knowledge of God and
his truthe amongst men, thou shalt search
in the holy scriptures, desire of god in faith-
full prayers, and declare, and witnesse in
time expedient the truthe of God in the
name of God. For vpon all such as bee
lesse blinde prophecies, or arrogant Astro-
nomers, that call vpon Diuels in coniu-
ring, or that abuse the name of **G D D** in
swearing, or that feare to professe the
truthe, haue hope in dissembling and lying,
will God bee reuenged, when as they by
strong illusion wrought by the subtiltie of
Sathan, bee wonderously deceyued, to
bee

The tight vway

bee worthily plagued and damned, becauſe they would not receiue the loue of the truth that they might bee ſaued.

Remember that thou kepe holy the Sabbath day, fixe dayes ſhalt thou labour and do all that thou haſt to do, but the ſeauenth is the ſabboth of the Lorde thy God. In it thou ſhalt do no maner of vvorke, thou and thy ſonne and thy daughter, and thy man ſeruant and thy mayde ſeruant, and thy cattell, and the ſtranger that is vvithin thy gates. For in ſyxe dayes the Lorde made heauen and earth, the ſea and al that in them is, and reſted the ſeauenth day: vvherfore the Lorde bleſſed the ſeauenth daye and halloved it.

A man banniſhed out of pleaſant paradife for thy ſinne, vnto painfull penance vpon earth, to eate there thy breade in the ſweate of thy face all the dayes of thy life, and yet by the grace of God hauing provided and graunted vnto thee for releaſe, and releefe, a holy ſabboth of ſolace in the Lord thy God, now in all trauayle and labour duely ſeruing thine owne neceſſitie, thou mayſt and ſhouldeſt feele cheereful comfort in mindeful remembrance of keeping a holy Sabbath.

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Sabboth vnto Gods glozie. And as the last
day and ende of the weeke was the sabboth
of the Iewes : so after all trauayle and la-
bours in this life to bee ended by death, be-
ginneeth rest and quietnesse in the Lorde e-
ternally to continue without any ende or
feare of death : and in euerie Chzissen cen-
gregation certaine times be appointed for
all men to ceasse from bodily labours, that
they may with moze quietnesse of minde
receiue moze spiritual comfort : yea, and e-
uerie man priuately hath many iust occasi-
ons of some rest and quietnesse after his la-
bours and businesse. Seing therfore that al
painful labours pertaine vnto penance de-
serued by sinne of man, and al comfort-
able restes be gracious giftes of Gods goodnesse
vnto the reliefe and release of mans mis-
eries. Remember that thou keepe holie the
sabboth day, in thy painefull labours thou
shalt continue, chere and reifresh thy selfe
with comfort-able remembrance of ghostlie
rest and quietnesse. For iijx days shalt thou
labour and do all thou hast to do, thou shalt
with god corage in any labours to dyscharge
thy duety continue at al times, but the sea-
venth day is the sabboth of the Lorde thy
God

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God, but then when as by any death, or
common ordinaunce, or by some singular
and peculiar occasion thou shalt of God be
demitted from bodily businesse vnto spiri-
tuall rest and quietnesse, which time as the
last day of the weeke, and the ende of all thy
wozkes and businesse, thou shalt ever keepe
holie, euer reserue and referre wholly to
to the Lord thy god: In it thou shalt do no
maner of vwork, the shalt thou not be trou-
bled with worldly affaires, or bodilie busi-
nesse, but receyuing comfort and consolati-
on of the Lorde, render thankes and praise
with ioy and gladnesse of minde, for re-
membzmg to mortifie thy flesh with bodi-
lie labors vpon the worke dayes, thy mind
shal not be wried, but well dysposed vnto
all charitable exercises and godly meditati-
ons vpon the holy day, vpon the day & time
graunted and giuen of God vnto thee, then
thou refreshing thy mind in quiet bodi-
lie meditation, shouldeste not burthen thy
bodie, or cumber thy conscience with world-
ly cares or businesse, then shalt thou leave
of all such labours, thou and thy sonne
thy daughter, and thy man seruante and thy
mayde seruant, and thy cattel, and the streame

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ger that is wwithin thy gates, as all that be-
longeth vnto thee, were made partakers of
punishment, when as thou was put to pe-
nnce for sinne, so shall they all haue their
parte and portion of this reste and release
graciously giue to thy recreation & renoua-
tion. For in six dayes the Lord made heuen
and earth, the sea and ail that in them is, for
the Lord that made al thinge, appointed al
other times for necessary works, and rested
the seauenth day, shewing by example that
pleasaunt rest shoulde remaine after the
end of times consumed in labours. VVher-
fore the Lorde blessed the seauenth day and
halloved it. **W**herfore **M**an, the **L**orde
probatly blessed the time of his rest fro thy
labors, with most plesant blessings vnto al
creatures, & halloved it in most acceptable
service vnto himself. **W**herfore y remem-
bering w diligence the dispatch of al woꝛldly
works in due time, to kepe al thy rest euer
wholy & holie vnto the **L**ord, shal most and
best praise god, please other & comfort thine
own conscience, accoꝛding as thou hast here
example & comandement of the **L**ord **G**od.
So this manner of keeping of my sabboths
is a sure token and signe that **I** the **L**orde
God

The right vway

God do sanctifie thee withall, that thou hast to kepe a continuall sabboth or continuall quietnesse of conscience, seruing me the Lorde thy God in holynesse and rightnesse all the dayes of thy life. As contrarywise the breaking or abusing of my sabboths is a certain signe that such as so do be subiect to Sathan the prince of this world, euer labouring with corruption of minde and conscience to serue them selues in Ungodlinesse and wickednesse all the dayes of their liues. So are not suche men sanctified by me, but my sabboths and all that they haue of me, be polluted and abused by them.

Honour thy Father and thy Mother, that thy dayes may be long in the lande whiche the Lorde thy God giueth thee.

Because thou arte a childe of such frailtye and fraylenesse, that thou canst not sufficiently prouide for thy selfe, nor charitably liue in order and keepe company with others but by the fatherly protection and prouidence of such as I the Lorde thy God of fathers affection towards thee, haue placed in authority ouer thee. Therfore thou shalt render all louing obedience and due payments to

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nourish them, obey and glorifie mee, that thy dayes may be long that thou maist continue wyth comforte, vnder the protection of them. whole heartes alwayes be in the hande of the Lorde, to maintaine and direct that power and authoritie which they haue of the Lorde, euer to correct, punish, or destroy euell doers, and to cherish, rewarde and defende them that do well. In the land which the Lorde thy God giueth thee: in place or in places which the Lorde God of louing fauour towarde thee, wil euer provide, so as he seeth and knoweth that be most mete and expedient for thee.

Thou shalt do no murther.

Thou thy selfe being a man, shalt in no wise by thought, word or deed commit any such euell, as is in any wise hurtfull vnto the life of man, for the hurt of mans life, is the shedding of mans blood: and the shedding of mans blood vpon earth cryeth vnto God for vengeance to fall from heauen: & God which searcheth the heart, seeth all that is lurking in the minde: so that if there be in thy hart any hate of thy brother, thou art afore God a murtherer: yea, he is the author of the death of man afore God, that lacketh

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lacketh lone to saue the life of man vpon earth. Therfore that thou mayest keepe thy handes cleane from sheading of innocent bloude, and not be the cause and pponder of vengeance to fall from heauē vpon earth, thou shalt do oꝛ wishe nothing that is euill vnto any man, but all that is good to the uttermost of thy power vnto euery man, according vnto the meaning of this commandement, giuen of god vnto man, for the preservation of man.

Thou shalt not cominit adulterie.

Thou whome God hath created like vnto his pure image, and vnto whom he hath made a fellowe helper in like fourme to be coupled together in honourable matrimonie, for the godlie continuance of thy kinde in succession, shalt eyther keep thy self chaste in pure virginitye, oꝛ else in sanctified matrimonie liue with thy yoke fellowe only; so that no filthie luste in thy hearte, looke in thine eye, oꝛ gesture in any parte of thy bodye, defile thy flesh with adulterie, with any manner of corruption contrary vnto the purenesse of godlie matrimonie. For all this lust coming of that seed which god hath created in nature, and sanctified in wedlocke

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unto the increase of mankinde, when as it is not disposed and vſed in the holineſſe of matrimonie, vnto the bleſſing of ſucceſſion, and the auoiding of ſoꝛnication, then doth it vnnaturally and vngodly deſile, delude and diſturb body and minde of man to abuſe, reſiſt, and bꝛeake godlie wedlocke vnto the corruption, curſe and perdition of man, his ſeede and ſucceſſion. Therfoze thou ſhalt auoid all ſuch vnnaturalneſſe, ſuche vngodli- neſſe, ſuch coꝛruption, curſe and perdition, and kepe thy ſelf pure in ſpirit, in ſoule and bodie, if thou kepe this cōmandement duly.

Thou ſhalt not ſteale.

Thou hauing of Gods gracious gift body and ſoule, which by reaſon of Gods plenty- full prouiſion, can neuer bee vtterly deſti- tute of any thing neceſſary, ſhalt by no craft or crueltie, keepe or conuay from any man any thing that is his, according to law and equitie, or that ſhould ſerue vnto his cōfoꝛt or reliefe, according to godly charitie. If or as God the only Lord ouer al hath diſpoſed and giue vnto al, ſeing & prouiſing beſt ſoꝛ every mans neceſſitie, ſo ſhould euery man be beſt content to yeld himſelf vnto gods or- dinance & prouiſence, not willing or ſeking

C. y.

any

The right vway.

any profit or pleasure vnto himself, by breaking the ordinance, and refusing the providence of God, in getting any thing uncharitably from man. Therfore to auoyde the daunger of despising Gods ordinance and providence, and to liue in the lawe of love and charitie, thou arte charged and taught by this commaundement, not vnlawfully to take frō any man any thing that he hath of his owne, nor vncharitably to kepe from him any thing that he needeth of thine.

Thou shalt not beare false vitties against thy neighbour.

Thou hauing a tong, and other meanes to wytnesse the truthe, vnto the honour of God and profit of men, shalt by no manner of meanes denie the truthe, or forge lies whiche is alwayes a dishonouring of God with daunger and damage vnto man. For as God is the authour of all truthe, and the Diuell the father of all lies: so all examinations of trutthes, and occasions of lies, trials causing the children of God and the Diuell to confesse and vtter the wordes and woordes of their fathers. Therfore thou mayst shewe thy selfe a childe of God and not of the diuel, thou shalt neuer make

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or maintain any lies, but euer confesse and
confirm any truth as shal be expedient for
thy neighbour. And note that al blind pro-
pheties, all forged lies, all false reports and
vntrue tidings, all fained flatterie and en-
uious slanders, and all vncharitable dys-
sembling or deceptfull counterfeiting of a-
ny thing, be diuelish contrarying of Gods
truth, against thy neighbour, against that
duty, which thou owest of charitie vnto thy
neighbour.

Thou shalte not couet thy neighbours
house, thou shalt not couet thy neighbours
wife, nor his seruante, nor his mayde, nor
his ox nor his asse, nor any thing that is his.

Thou walking afoze the face of **G D D**,
whose eyes beholde all secrets, euen in the
bottom of thy heart, shalt not couet, shalt
not will or wish, thy neighbours house, any
possession of person, landes or goods, which
is thy neighbours, to be thine, nor any thing
that is his, nor any thing to be thine, which
is given of god not vnto thee, but vnto him.
Neither profit or pleasure of any thing that
is thy neighbours, shal not stirre vp in thee
a luste to haue it thy selfe. But rather any
lacke or neede that thou mayest see in thy

C.ii.

neigh-

The right vway

neighbour, shall make thee to helpe hym if thou bee able, and euer moue thee heartily to pray and desire of God al goodnesse vnto him, euen as vnto thy self, according to the lawe of loue and perfection.

CHAP. IIIL

The lawfull vsing of the Lawe is, to force men by feare of their owne deservings, to flee vnto Christ in the comfortable light of the gospell.



FOR God whiche of his goodnesse did make thee perfecte and pure in thy creation, doth now by his righteous law require thee suche holinesse and perfection, as is according vnto that integritie, whiche thou then receyuedst of his maiestie. And also he promisetb blessings and life vnto the keepers, and threatnieth cursings and death vnto the breakers of this his righteous, good, and perfit lawe. Therfore considering and comparing thine owne habilitie and obedience, with the righteousnesse and equitie of this law, thou mayst in it as in a glasse, asore the maiestie of God, vnder blessings
an

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and curfings, betwixte life and death, ſee e-
uidently thy face and caſe, thy conuerſation
ſtate, and condition.

But if thou leaue looking into this lawe,
and followe the flatterie of thine owne fan-
taſie, thou ſhalte deceiue thy ſelfe daunge-
rouſly, not onely in negligence, but alſo in
labouring to confeſſe thy ſelfe aſore God
truely. For as the Pharifie that compared
himſelfe with the publicane, ſo thou in ge-
uing thanks vnto God, for all that thou
thinkeſt good in thy ſelfe, and being bold to
preferre thy ſelfe to ſome other, for the e-
uils which thou knoweſt in them, ſhalt ſo
deſerue to depart leſſe iuſtified, and further
from the fauor of God, and loue of thy ney-
ghbour, for the more that thou doeſt com-
pare thine owne well doings, with the euil
doings of others, the leſſe ſhalt thou diſpoſe
to ſubmitte thy ſelfe, to receiue mercie of
god, & to bear the infirmities of thy brother.

But when as thou doeſt examine thine
owne conſcience, and iudge thine owne de-
eds by the lawe of God aſore the face of god,
then ſhalt thou finde ſuch euils inwardly, as
ſhall giue thee greate occaſion, to be ſo ear-
neſtly occupied in reſourining thy ſelf, that

C. iiii.

out

outwardely thou cannot be bolde either to
glozie in thy self, or to iudge any other.

They which haue not the right vse of the
lawe, can haue no true knowledge of sinne,
but thou that wilt iudge thy self by the lawe
shalt feele what is in thy selfe against the
lawe.

For if thou do not finde thy selfe guiltie in
hauiug any strange God, yet shalt thou finde
many and great faultes in thy selfe against
the first commaundement, so often as thou
dost consider and remember that thou dost
not perfectly with all thy heart, with all thy
minde, and with all thy might, loue, reue-
rence, feare, trust, praise, and confesse the
eternall liuing God as thy only Lord and
God.

And thou neuer honour or make any
mage in any matter carued or painted, so
often as thou dost imagine the diuinitie
of God, vnder any forme or fashion in thy
minde, and imagination, thou makest such
kinde of imagerie, as is by the second com-
maundement forbidden vnto thee. Yea, and
so ofte as thou makest or takest any mage
carued or painted, to be like vnto Christ
God and man, so ofte thou presumest to

From Danger-of sinne.

liken the foulest abhominatiō in þe world,
vnto him that is most glorious in estimati-
on afoze God, for man being a lier, maketh
and taketh an image that hath eyes, & seeth
not, eares, and heareth not, as though it
were like vnto Chryst Iesu: but Goddes
woyde which is truthe, witnesseth that all
suche images be not like vnto Chryst, but
vnto idolaters: which make them, and put
their trust in them. Andoubtedly there is no
true knowledg of Chryst learned of Gods
woyde, but a false idol of Chryst, forged by
imagination in the hearts of them, that can
be content to say that Chryst their Sauioz
is like vnto any such vile things. And also
in imagerie of other thinges many men do
much offende in esteeming moze the vaine
counterfet made by man, than the good cre-
ature made by God. I meane in imagerie
of thinges belōging to the secōd table, where
imagerie is not forbidden for ciuile vsage a-
mong men, but that suche may be made &
kept if abusing of them be auoyded: yet of
thinges belonging to the first table, where
imagerie is forbidden for any vsage in reli-
gion or seruice of God, all suche imagerie
ought betterly to bee auoyded and abolisshed.

C. v.

Also

Also negligently to heare, speak, or read the word and name of god, or to pray without deuotion: yea, not to heare, reade & confesse God and his truth, with reuerence, diligence prayse, thanks and prayer, so oft as thou may haue occasion, is condemned by the third commandment, which requireth honour due vnto Gods name.

The fourth commaundement requireth perfit diligence in all due labours, & a mind neuer wearied, but alwayes delighted with godly meditations, so as any mā may by ever finde himself faultie, both in laboure and rest.

When doth a man breake the fifth commandment, when as he doth not with earnest diligence & louing obedience, and maintaine all good orders among

Thou sinnest against the sixth as a father, so oft as thou doest not relieue & sende euery man that needeth, so much as thou may by any charitable meanes.

Thou art guilty as an adulterous person agaynst the seventh commandment, when as any filthie lust inflameth thy flesh. If thy filthie lust be satisfied in any abominable naturall seede, then is thy sin not only a

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corruption of nature, but also a Sodomitical abomination contrary vnto nature.

If thou liue in idlenesse vpon other mens labours, or do not get righteously, and bestow charitably, somuch knowledge and comfort, meates, money, and all maner of goods, as thou may be able by al honest and good wayes, thou arte then iudged a theefe by the eighth commandement.

If thou make any manner of lies, or but fearefully and vnfaithfully defende thy neighbours truth, and honestie, thou art condemned of false witnesse agaynst thy neighbour, by the ninth commandement.

Finally if in consideration of thy necessity, thou doe not onely desire and take as sufficient Gods plentie prouided vnto thee, but in seing any thing faire or good, pertayning vnto thy neyghbo2, dost couet the profit, or pleasure, proprietie or possession of the same from him vnto thee, then dost thou offende afoze God against man. Sea euery such lust lying in thy heart may bee perceyued by the tenth commandement to be sin, albeit so secret, that Dauid sayth he should not haue known it, but by this commandement, which sayth: Thou shalt not couet.

Surc

Surely such knowledge of sinne cometh
by this law, that when as any man in his
owne conscience afore the face of God, tri-
truly measure by the line of this law, how
far he is fallen from the righteousness ac-
ceptable vnto God, into sinne abominable
offending God, then shall he perceive that
through the infirmities of his owne flesh
doth fall so farre from al power of freedom
from all habilitie to performe fully his duty
vnto God, that in him selfe he can see
no hope to escape the rigor of the law, the
letter of the law, which killeth, curseth, and
condemneth all faults, infirmities and im-
perfections in man, vnto whose charge
gave in creation both purenesse and preser-
vation.

Therefore, as in him that presumeth
iustified by his deedes in doing of this law,
any impurenesse or imperfection is law-
ly condemned by the righteousness com-
manded in the law: so contrariwise vnto
that seeth and with sayth in Chyche
felleth his owne faultes and infirmities
horrible sinnes, and greuous crimes, he
be graciously pardoned through the
full pitie of the Lorde ouer the law.

From Danger of sinne.

So is the lawe a tufour or scholemaster, teaching man what he oweth of dutie, and leading him to flee vnto the promise of God in Christ for mercy. They therfore vse the law lawfully, which learne by it to knowe what man ought to do, and perfoyme of dutie, and so be made meeke and desirous to heare the glad tidings of y^e gospel of Christ, in whome God doth promise and perfoyme vnto man all thinges freely. For the lawe leadeth vnto man death and damnation in all his owne dedes, and the gospel allureth man vnto assuraunce of saluation in Christes merites.

So Adam in Paradise being broughte into a perceiuing and feeling of his owne full miseries thzough the lawe and commandemente, was by the gladde tidings of the Gospell, by the promise in the seed of the woman to breake the heade of the serpent, comforted and called to come by faith in Christ forth of his owne miseries vnto Gods mercies.

So the Israelites in wildernesse, immediately after their greuous idolatrie vnto the golden calfe, being brought vnder feare of the law, vnto a feeling of themselues, were recou-

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recovered with comfort in the promise of a
Prophet to be raised up of God vnto them,
of their brethren. And continually all the
dayes of Iosua, the Judges, and the Kings,
and so forth, so oft as by any plagues, pun-
chings and threatninges of the lawe, they
were brought vnto true feeling and con-
fession of themselves and their owne faultes:
they euer learned to flee vnto Gods prom-
ises, and to finde recoverie in his mercies:
but when as they folowed their owne in-
fanties, flattering themselves, then fell they
continually from euill vnto worse sinnes,
and sorowes, miseries and mischances. In
continuance of times, and lack of grace,
they losse Judges, Kings, and gods hon-
ours of their owne vtterly, they and their
countrey were brought into subietion to
serue strangers. Their temple, gods house
made to be replenished with riches of god-
linesse, was tourned into a den of thieues,
which did rob God of his honour and his
people of muche riches, and of all manner of
godlinesse: and in the place of godly Pro-
phets and true Prophetes, false flatterers,
and ambitious Prelates did by many meanes
draw men from god vnto themselves.

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from Goddes lawes, vnto their traditi-
ons, to labour in conscience vnder intolle-
rable burdens. Wherfore as afore time
God had by the crueltie of Pharao driuen
them out of Egypt, to be allured and led by
mike Hoses toward the lande of promise,
so then at that time did God driue them by
those euils frō seruing vnder y^e letter of the
lawe, which killeth, to be called by Christ
at his conning, vnto the libertie of the gos-
pell, which by the spirit quickneth. So all
things that be done in the world, and truly
written in holie Scriptures pertayning to
the lawe and the Gospell, serue to declare
and witnesse that al men be sinners, and al
their dedes deserue damnation, and that
God in many thinges sheweth mercy vnto
all men, and that he also giueth abundance
of mercie, and grace, vnto so many as be-
leue his promise made vnto them in Christ
Jesu.

CHAP. V.

God by the ministerie of the gospell teacheth
men to beleue in dede: the diuell by common
custome teacheth men to say onely that they
beleue.

The right vway



TH E Lorde God in Christ do
reconcile the world to himself,
not charging men with their
sinnes, but offering vnto them
his mercies. And Christ by his
conquering and suffering hath abolished all
figures and shadowes of sacrifices and cere-
monies, ouerconquering in deede sinne, death
and damnation, and ascending bodily vp
to heauen, hath sent downe the holie ghost
to beare witnessse and work with the apo-
stles of his gospell vpon earth, which are
faithfull messengers of the Lord, earnestly
exhorthe and humbly beseech men in Christ
that they would be reconciled vnto God.
Wherefore now after sufficient experimēt
and tryall of all things, and vtter abolish-
ment of such as nowe might be euel or
profitable, God the father of mercie and
gratie, through the merits & means of Christ
his sonne, by the power and presence of the
holie Ghost euer working and witnessing
with the Ministers of the Gospell, doth
incline and dispose, purifie and sanctifie
hearts and mindes of men, as teacheth
and causeth them by fayth to flee dangers of
damnation deserued by their owne deedes.
assured

From Danger of sinne.

assurance of saluation in Chyistes merites.

They be taught to beleue in God; by the sonne, the spirite, the worde, and messengers of God.

I do not meane that they be taught, only to say, I beleue as the Church doth, or only to say the summe of a good beleefe in an unknowen language, but that as God by the minister of his worde and power of his spirit teacheth, so their heartes and mindes conceiue, their mouthes confesse, and the fruites of their charitable works be agreeable in such wise, as euery one of them most truly and comfortably doth think, and may say with the holie catholike Church:

I beleue in God, the father almighty, maker of heauen and earth.

I which was by nature a childe of wrath borne and liuing in sinne vnder Satban, in the kingdome of darkenesse, nowe of grace through the holy ghost, by the immortall seede of Gods worde, being new begotten, and new borne vnto the kingdome of God, Do beleue as certainly as of most sure ground, and as thoroughly as of great triall and experience, I do know and trust in god

D

the

The right way

the father almightie; that God which is all goodnesse in himselfe; hath of his fatherly loue; and almightie power, made me his good creature and deer childe, so that he will for euer be a gracious God, and louing father vnto me, which is the maker of heauen and earth, which hath created and made, and doth rule and order all things in heuen and earth vnto his honour and glorie, and vnto my comfort and commoditie. For as he being the Lord ouer al, hath declared himselfe to be a father vnto me, by his promise, so I am sure of the inheritance of all, being his childe by faith.

And in Iesus Chryste his only sonne, our Lorde.

I haue good knoweledge by sure truth in Iesus the Saviour of his people from their sinnes, that I shall bee saved from my sinnes, and from all euilles through Christ the annointed King, priest and prophet, that I shal bee a christian, that I shal be annointed with grace of Christes love to be partaker of the kingly priesthode, and godly wisdom of Chryst, that in such lineesse, righteousnesse, and godlinesse

accept

From Danger of sinne.

acceptable befoze him, I may offer the sacrifice of my self, in seruing him al the dayes of my life, and haue the crowne of glory, with him in his kingdome, in the kingdom vnto the which he hath redeemed vs, that is of nature and substance vnto God his only sonne, making vs his bꝛethꝛen and Gods children by grace and adoption, so that we must take him to be our Lorde obeying the authoritie, learning the doctrine, and following the example of him, as of our onely gouerner, scholemaster and pastour.

Which was conceyued by the holie Ghost, borne of the Virgin Mary.

Which in taking by the holy Ghost (of a pure virgine) our flesh vpon him, hath purified vs from our sinnes, to be sanctified in his righteousness.

Which suffered vnder Pontius Pilate.

Suffered vnder a Iudge the iudgement of death due for our sinnes, to purchase for vs of god his father, the reward of his righteousness, & to giue vs example and grace to followe his obedience.

D.ij.

He

The right vway

He was crucified.

Bearing the curse of the lawe to get and
giue vnto vs the blessing of grace, he

Died and was buried.

So that now our bodies & mindes with
him should bee mortified and buried fro sin,
and not die and be damned in sin, for he

Descended into hell.

He suffered all extremitie, not onely in
bodie but also in soule: that we should suf-
fer no more than we might be able to bear,
and that no paynes nor punishment for sin-
nes, should be plagues of vengeance to be-
stroy vs, but rather corrections of fathers
loue to amende vs.

The thyrd day he rose againe from
the dead.

The day and time appointed and al-
so prophesied with victorie ouer Hell, Death,
and Damnation, hee rising from the dead,
did make death, a ready and speedie passage
for vs vnto life, teaching and strengthening
vs to ryle forth of sinne and walke in
liberty of lyfe, after him that

A scende

From Danger of sinne.

Ascended into heauen, and sitteth
on the right hande of God the father
almighty.

And like as the sunne at midday so he in
bodily p[re]sence lifte v[er]y from the earth into
heauen, there in glo[ri]y of Gods maiestie a-
biding, doth from thence shine, and shewe
his vertue and goodnesse by y power of his
sp[ir]ite, most p[re]sently, and comfortably,
vnto all creatures in euery place vpon the
earth, and as hee ascended bodily into Hea-
uen to replenishe all things, euen so in the
same bodie

From thence he shal come to iudge
the quick and the dead.

From heauen whither as he did ascende
in the sight of his disciples, so from thence
in the sighte of all men, shall hee come, not
only in sp[ir]ite and power (as he is at all ti-
mes in all places) but also in his bodie glo-
rified with maiestie as he is now in hea-
uen, and shall not come from thence, vntill
the last day, when as all men both dead a-
sleepe and liuing then, shall be changed in the
twinkling of an eye, from mortallitie vnto

D. iij.

such

The right vway

Suche state as shall euer continue, eyther in hel or in heauen, according vnto the righteous iudgement of Chryst, in the which he shall declare and take all vs that be vnfaigned Christians, to be the blessed children, and heires of God, with him, in that kingdom which coulde neuer by any works, or merites of any man haue bene deserved or purchased, but onely in Chryst vnto Christians, of the only gracious goodnesse of god hath for euer bene prepared.

I beleue in the holic Ghost.

I haue knowledge with sure hope in the holy spirit of God, equall with the father and the sonne, proceeding from the father and the sonne, to sanctifie & beautifie Christes Church, that I shall be sanctified from all sinnes, and endued with all good gifts of grace, as God seeth is most necessary, & expediente for mee, to edifie and not to destroye. Yea, I beleue that by him all creatures be sanctified and made holie vnto all godlie men, and that without him there can be no holinesse, nor nothing holie vnto any man. For it is not only the holy Ghost, in the heart and minde of man that sanctifieth

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that maketh, and kepeth pure and holy.

The holy catholicke church.

I knowe and thinke assuredly, that I
and all Christians, be one church, one con-
gregation, in such vnitie of lyuely faythe
whiche worketh by charitis, as dothe eu-
er kepe vs together as members of one bodye
in Christ, although we be farre a sunder
by reason of diuers times and places in the
worlde, and by the holy spirite, worde, and
sacraments of Gods in this church, is suche
holynes as doth euer straine and pꝛeuaile a-
gainst vngodlynes, suche holynes as is the
continual purging of men from their sinis,
to turne and garnyshe them with godly
righteousnesse in Christ. This church or
congregation is so catholike, so made one of
manye, so made one mysticall bodye in
Christ of many men in all places, as is one
mannes natural body, of dyuers members
euery one seuerally having their own pla-
ces and proportions, & all together ioyned
accordingly in one body of one person.

And so the communion of sain-
tes.

D.iii.

The

The right vway

The vnitie of them that be sanctified, redeemed, and deliuered from the service of the Deuil, the flesh and the worlde, to glorifie God in holinesse and righteousness, is by Christ and in Christ a common comfort and comoditie vnto al them, of every thing that is good or profitable vnto any of them, which although many times they cannot be seene, and perceyued of worldly men, nor well knowne one to another, yet being all of one faith, be euer altogether as one god in one mind as members of one body, to haue communion, comfort and commodity every one with al other in Christ their head. And as it was sayde, they haue Moses and the Prophetes, let them heare them: so haue we alwayes in this holy catholike Church, the foundatiō of the Prophetes, & Apostles, Christ being the heade corner stone, altho not their persons in bodily presence, yet their examples of liuing, and truthe of doctrine in their wrytings, so that euer therein we may see, and perceue that face and fashion of the holie catholike Church, which God hath ordayned to be so shewed, as most expedient and sufficient vnto all men, at all times, and all places.

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The remission of sinnes.

In this Church of Chꝛist and companie of Saintes, I knowe and receiue freely by fayth forgiveness of sins, which be so great and greivous debts as do deserue death and damnation: and as the least of them could neuer haue bene dyscharged, but onely by the precious passion and oblation of Chꝛyst once for all.

The resurrection of the body.

I know and loke that our bodies, by sin of man, deserving death to decay in corruption, shall by the might and merits of Chꝛist be raised to receiue gloꝛy & immortalitye.

And life euerlasting.

And finally that bodies and soules, in ioy and gloꝛy, shall liue for euer in the kingdom of god, when as we shall receiue our inheritance with Chꝛyst, in whom according vnto Gods promises and our fayth, all these things be most sure and certaine, that is to say: Amen. So be it.

Now thus beleuing and comparing the kingdom of heauen with the pleasures of

D. v.

Para-

The right vway

Paradise, and the holinesse of regeneration
with the purenesse of creation, I finde and
feele how that I do get more, and better by
sayth in Chryst, than that which I did lose
by sinne in Adam. Yea I haue god vnder-
standing and comfortablc experience how
that God hath concluded al men vnder sin,
to be merciful vnto all, how that the scrip-
ture truely describing & declaring the righ-
teousnesse of God, and the sinfulness of
man; hath concluded all men vnder their
owne sinnes, that righteousness which co-
meth of the sayth of Chyist, might be giuen
vnto the beleuers: howe that through the
righteousnesse of the lawe and infirmities
of mannes flesh, God doth make great a-
boundance of sinne to appeare in all mens
deedes and deseruinges, that more abun-
dauce of grace might bee graunted and gi-
uen by the merites of Chyist, vnto all that
receyue and beleue the Gospell. O blessed
be God for the gifte of this beleefe, by the
which he maketh the losse of y pleasures of
Paradise through mans sinne, to serue vnto
the inheritance of the kingdome of hea-
uen by gods grace. And the sinful sorowes
in mans conscience to be cōfortable signs
and

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and tokens of sauing health by Chrystes
physicke and medicines. And all rangers,
plages, and vengeance for sin in the world,
to giue men to assurance of helth & welth
by faith in the Lorde.

There can be nothing so sure & certaine
as this faith, which commeth by hearing of
Gods worde, which is the worke of Gods
spirite, which is confirmed by the life, do-
ctrine, and death of al that euer were Pro-
phets, Apostles, Euangelists, & Martyres
to teache & witnesse Gods truthe. For this
faith is not only a knowledge of the grace,
mercy, & goodnesse of God, but also an assu-
rance of the same vnto mannes selfe by the
word & spirite of God. So y it is the ground
worke & stay of al good hope, the argument
& euidence of al suche mysteries, as be hid,
and couered from worldlings, to be reser-
ued and reueled only vnto Gods children.
Therefore any man may easely learne to
speake these words, but y goodnesse of God
towards man by these wordes signified, is
such, as can not be knowne or perceiued of
them which be of bloud, or of the wil of the
fleshe, or of the wil of man, but onely of
them whiche be borne of God, whiche
be

The right vway

be priuiledged by Christ to be the children of God. For this belief is not of the fructuall of man, but of the holy spirit of God, not by keeping custonies or traditions of men, but by hearing the word of God, by hearing or reading the glad tidings of the Gospell in such sorte as can not be reuealed, but onely in Christ of the heauenly father, by the holie ghost, vnto Gods children.

The blind eyes of wittie worldlings, in seeking for worldely wealth, & contemning Gods worde, can see, and finde in deede nothing but the wrath and vengeance of God in all things, and especially in sicknesse, plagues, wars, and losse of any lands or goods: but the cleare eyes of faythfull christians, by the light of the Gospell seeking the kingdome of god, and the righteousnesse thereof, in all things, and especially in losse of any goods, or suffering any paynes, do euer see the mercifull pitie and tender loue of their heauenly father alwayes keeping them vnder the rodde of correction, and the crosse of persecution, as his most deare children.

All Iewish persons wil haue such a felicitas, as shall make them Princes and princes in a worldely kingdome: faythfull christians

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christians haue the sonne of god their Lord
and saviour, which hath bought and brought
them from this world to bee a holie people,
and kingly priesthode vnto God in his hea-
uently Hierusalem.

The Crosse, the passion & death of Christ
is an offence vnto all such as be delited and
doynd in Jewishe ceremonies and super-
stition, and a foolishnesse vnto such as glozy
in Greekish learning and wisdom: but for
all faithfull Christians whiche beleue the
Gospell of the same crosse, death and passi-
on, it is the power of God vnto their euer-
lasting rest and saluation.

Crosse idolaters do boldly and blindly i-
magine a presence of God in imagerie, or
vnder the forme of some maner of bodie, to
be kept and honored of them, according vn-
to their fantasie: but the cleere light of the
Gospell, both euidentely vnto the faithfull
serue **EMANUEL**, him which is **G O D**
with vs, so that they most comfortably see
he sayth, Christ God and man, so in his hu-
man bodie glorified in heauen, that in po-
wer of his spirit, with the ministers of hys
worde, and members of his mystical bodie
vpon earth, he is alwayes present amongst
men

The right vway

men, bestowinge suche giftes of his grace
vpon them, and receiuinge suche honour,
thankes, & seruice of them as may be most
foz his honoꝝ and gloꝝ, and their comforts
and commoditie.

Moluptuous Epicures be alwayes we-
ry of the time present, and voide of all good
hope of that whiche is to come; but faithfull
Christians chærefully bestowe their time
in honest godly study, laboꝝ, and exercis,
with moste comfortable hope and desire of
Christ to come in Maieſtie, to receiue them
into his eternall ioy and gloꝝ.

Coniurers and Charmers doe imagine
suche a vertue to be in their wordes and
waters, circles, and crosses, by thinges and
blessinges, as shoulde poure abundance of
holynesse, into any thing as pleaseth them,
yea as coulde force the deuil from hell, and
God from heauen to appeare vnder some
likenesse presently vnto them: Faithfull
Christians by Gods worde doe learne and
knowe, how that the holy Ghost by faith
in Christ, doth purge mennes hartes from
al vngodlynesse, and replenishe them with
suche gracious godnesse as sanctifieth them
and all thinges, as causeth them with all

maner

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manner of Gods good creatures, euer to
serue God in holinesse and rightuousnesse,
without any presumption or desire to con-
iure either God or the deuill.

Superstitious hypocrites, can see no face
of that Church whiche they wil cleue vnto,
but in solemne shewe of Ceremonies,
and pompe of Prelates: faithfull Christi-
ans do evidently see in the holy Scriptures,
such a foundation of the Prophets and A-
postles ioyned vnto Christe the heade cor-
ner stone, as is moste necessary, commodi-
ous, and sufficient for them, in faith, do-
ctrine and conuersation, to be framed, ioyn-
ed, and made members and partes agree-
able vnto that head & foundation. They see
by faith that face of Christes church, which
god by his word hath shewed to y faithful.

Desperate persons can neuer trust, nor
desire of God forgiveness of sinnes, resur-
rection of their bodies, nor life euerlasting.
But faithful Christians, by glad tydings
of the Gospell, be taught and encouraged,
to desire and beleue, that their sinnes shall
be utterly abolished, their bodies from
corruption and deathe chaunged and ray-
sed, that they themselues vnto the image of
God

The right vway

God in Christ reformed, may in life everlasting with Christ be glorified.

For in the light of the gospel of Christ, is the vncouered face of Christ, the euident example and doctrine of Christ, so shewed to be seene, as doth transfigure the faithful beleuers into the same image of godlinesse, which is in Christs doctrine and conuersation, as doth moue and make men to put of olde Adam, that they may become new creatures in Christ. So they be taught of the father to know the sonne, they be drawn of the father to come vnto the sonne, they be transformed from the custome and trade of this world, to be framed and fashioned like vnto the sonne of God, as vnto the heade corner stone of a spiritual house, of a holie temple, to offer spirituall sacrifices acceptable vnto God, to offer as Paul teacheth the Romaines, their owne bodies a sacrifice holie, liuely, and acceptable vnto God, and as Paul calleth the charitable bestowing of the Philippians goods, odours of sweete sauour, acceptable sacrifices, presented vnto God. So that sayth which cometh by the Gospell, maketh mens bodies and mindes, landes and goodes, and all that they

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they haue to be sanctified, sacrificed, and offered vnto God. For the Gospell teacheth howe that God ordeyneth and geueth all things vnto mannes comfort and commoditie, and how that men should do al things vnto Gods honoꝝ and gloꝝy.

So by the gospel al holynesse and godlynesse, all gracious godnesse, all true treasures and riches, be geuen abundantly vnto man, and all honoꝝ & seruice, all thanks and praise, be rendꝛed duely vnto god. But vnto all manner of men lacking the lighte of the Gospel, all manner of things be vnprofitable, yea al their owne doings be abominable afoꝛe God, and damnable vnto theselues. For nothing can be good oꝝ profitable vnto man, which doth offend and displease God. Nothing can please God without faithe in Chꝛiste, and it is vnpossible to haue faithe in Chꝛiste, and not to haue the Gospell of Chꝛiste.

Therefore it was very necessary and expedient that afoꝛe the cleare lighte of the gospel did fully shine vnto the world, that the experience of other thinges shoulde be well tried and knowne in the world.

For suche is the good ordinance of God,

©

to

The right way

to vse al maner of means, to bying men fro
vaine hope in any other thing vnto a sure
faith in chzist only, which comes by hering
of gods word, according to Chzistes gospel.

For of all the good creatures of God, and
of the habilitie of freewill, man had suffici-
ent experience in paradise, afoze there was
any infirmitie, and coꝝruption of nature by
reason of sinne. And afterwardes the pro-
misses made vnto the fathers, the lawe gi-
uen by Moyses, with all Sacrifices and Ce-
remonies in the Tabernacle, and in the
Temple, did serue for a season to make
men mindefull and desirous of the com-
ming and kingdome of Chziste, whiche
shoulde perfoꝛme the promise, and satisfie
the Lawe, beautifying his Church with
suche cleare lighte of the Gospell as shoulde
vterly abolishe all shadowes, and figures
of Sacrifices and Ceremonies, with the
Tabernacle and the Temple. And Chziste
him selfe did in body depart from the earth
to be glorified in Heauen: so as by sending
from thence the holy Ghoste was most ex-
pedient for men, to haue Chziste in spirit
alwayes present with them vppon earth.
So thereloze after all other good things as

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the last, and the best, God hath thus, in the ende of the world, sette by the kingdome of Christe with the clere light of his Gospell, and comfortable presence of his spirite.

Seeing therefore that man in Paradise amongst all Goddes creatures, hauing a pure nature, did not then by the habilitie of his free will, nor by the goodnesse of other creatures continue and stande in vprightnesse: he should not imagine that now in the vanities of this worlde, and infirmities of his flesh, being drowned in sinne, he can finde any thing able to raise him vp into rightuousnesse. Also it is a cruel thing, by the heauie yoke of the law, to force men through feare to fall into Desperation, which shoulde by the libertie of the gospell be allured of loue to walke in the way of saluation. And it is a perillous presumption of man, with greuous offence against God, and a great blemishing of the gospell, to renue the same, or deuise any other such like sacrifices or Ceremonies as God hath now once abolished by the light of y gospell. And finally there can be nothing moze contrary vnto the truth of god, & the comfort of man, than to imagin any bodily presence of

C. ij. Christ

The right vway

Christ vpon earth with men, vnto his home he saide it was expedient, that he should depart from them, for els the holy Ghost the comforter should not come vnto them. But if I depart, sayth Christ, I will send him, and he when he cometh, shall reprove the worlde of sinne, of righteousness, and of iudgement: but he shall comforte you, and he shall remaine with you. For beholde through his power, and presence, you preaching the Gospel haue me alwayes with you, in all times and places, euen vnto the ende of the worlde.

Thus therefore it is euident, howe that al other things did serue in other times and places, so that now remaineth vnto vs onely the Gospel of Christ, with suche spirituall presence of Christe, as is the power of God vnto the saluatiō of al that do beleue. For all that do beleue in the Gospel, be made children of God to enherite his heavenly kingdome, members of Christes mysticall body, to be liuely stones of an holy church and temple, garnished not with golde, siluer, copper, or colour, in caruings or paintings to please the eyes of men: but with holynesse and righteousness acceptable & for

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foze God. The goodly costly oznamentes & deckings of the tabernacle of Moses, of the temple of Salomon curiously wrought by the hands of cunning workmen, serued but foze a season, & could no longer continue either to please God, oze profit man. But faith which worketh by charitie, & is in hearing of the gospel wrought in the harts & minds of men by the inspiration of the holy ghost, with beautiful frutes of charitable works, shall alwayes shine and set foze the gloze of God in the Church of Chziste: foze Chzistes churche is the elect kinred, the kingly Priesthode, the holy assemblie, and the peculiar people, which God hathe called out of darknesse, vnto his meruelous light, foze to shewe and setfoze his vertues.

They be surely built vpon the foudation of the Prophetes and the Apostles, fast framed vnto the heade corner Chziste, in faith cuer working and fashioning them by charitie, so confozmably vnto the example and doctrine of Chziste set foze by the Prophets, Apostles, and Cuangelists, that al diuelishe deceitfulnesse in the world can neither blinde, noze bzing them to mistake, and fozeake their Lord and sauour Chzist,

E.ij.

and

The right vway

and his holy Catholike Church: for they in ffaith doe euer see the face of Chryste, and the forme and fashion of Chrystes Church in holy Scriptures, euen so as God by his worde dothe sufficiently shewe to be seene, knowne and reuerenced of all men at all times, and in all places.

But suche men as care not for the scriptures, can not cleerely see or knowe any thing that is good and godly, but boldly and blindly in all thinges misiudge, mistake, and mislike Chryst, and his holy Church, according vnto thei comon custome, and mannes sonde imagination. For when as they will not learne to vnderstand & know the truthe, by the worde of God, then they do deserue to be deceiued with lies, by the craft of the Diuell; in learning suche sayings, as lacketh all knowledge and vnderstanding. What knowledge or vnderstanding gette they, which learne to say, that they doe beleue as the Church teacheth: and be taught to say and confesse their Beliefe in a straunge Language? When as they say, I do beleue as the Church teacheth, and the Church teacheth them that vnderstand no Latine, to say, *Credo in De-*

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um, Patrem omnipotentem. &c. surely in such sayings they learne to vnderstand and perceiue nothing, but take what so euer cometh by the craft of y^e deuill into their imagination so highly, that they wil neuer humble themselues to be taught of gods spirite, by gods word truly. For there is no lesson that liketh and pleaseeth them so wel, as the lesson of that Docto^r which saith, Say that thou beleueest as the Church dothe, and my soule for thine. Oh what auaieth it a man to say wordes, the which he dothe nothing perceiue in minde, no^r declare in dedes, o^r who is able in heauen o^r earthe to paie the price, o^r gage the pledge of mannes soule, but onely Christ the sonne of God? Take heede: for the falling of their Docto^r o^r teacher into the Doungeon of damnation is no excuse for them, that wilfully followe a blinde guide. They are wilfull and blinde, which refuse the gospell of God, and solow the Doctrune of men. They deserue to be damned for following a blind guide, which will not be taughte the Christian Beliefe, but in suche a tongue as they can vnderstand neuer a word: which wil not be persuaded to beleue the holy catholike church,

C. iij.

but

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but in such sort as they shal neither beleue
nor know the Gospel of Chyriste. For they
which learn by the gospel to know Chyrist,
and beleue in him, haue a lively faithe
wozking by charitie, not of selfe loue
king by their owne merites to saue them-
selues, or to haue vaine glozy, but knowing
and beleuuing that they be saued wholly by
Chyristes merites onely, of a pure loue to-
wardes God and their neighbour, without
any truste or looking vnto the worthynesse
of their own deedes, they be earnestly bent
vnto good wozkes to the glozy of God, and
the profite of all men.

Thou that lackest the light of the gospel,
maist say, that thou beleuest as the church
doth, and yet thinke in thy heart, that thou
by thy good deedes maist be saued: yea that
thou wouldest not do good deedes, but that
thou beleuest by them to win heauen. And
so trusting to winne Heauen by thy good
wozkes, which the truth of the gospell tea-
cheth, can not be purchased but by Chyristes
bloud, and doing all thy wozkes for loue of
thy selfe, without pure loue of God and thy
neighbour, albeit thou say vnto men, that
thou beleuest as the Church doth, yet afoze
God

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God thy heart and minde is voide of Chri-
sten faith and godly charitie, and far from
any true loue of Christ and his gospel.

CHAP. VI.

*Certaine differences of chaste loue, and of cor-
rupt loue, of Christianitie and of Idolatrie:
of Christes Church, and of Antichristes
kingdome: of the masse, and of the Commu-
nion.*

There is a greate difference be-
twixte the pure loue of honest
matrimonic, and the filthy loue
of vile harlotrie. If the harlot
knowe she shall not be forsaken, then will
she set light to offend hir paramour, in da-
liance with other: the moze assured that an
honest matrone is of hir husbandes loue,
the moze diligent wil she be to please him
only, and to passe for none other. So there
is great difference betwixt the godly chari-
tie of Christians, & the selfe loue of worl-
dlynges. For tel the worldling, that God so
much doth loue him, that he can not be vt-
terly forsaken and damned: then will he

E. v. care

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care litle to forsake God and fall into sinne: the faithful Christian perceiving in Christ most certaine assurance of Gods loue and saluation, is so satisfied and comforted therein, that nothing can separate him from the loue of God in Christe Iesu.

The loue of harlots is sone extinguished in pouertie and sicknesse: the loue in wedlocke is then throughe pitifull prouision of the one for the other wondrously purified and increased betwixt man and wife.

Whorlings be weary of religion lacking wealthe and prosperitie: Christians finde comfortable increase of pure loue vnder the crosse of Christ.

Harlottes vse outwardly much curious trimming, & many gorgeous vanities being inwardly infected with filthy fornication, & many vile vices. Patroness haue outwardly a comfortable countenance & plain apparell, being inwardly beautified with modestie, honestie, and such vertues.

So comparing Idolatrie vnto Christianitie, it is euident to be seene howe on the one part outwardly, places and persones with imagerie and crosses, copes, and vestments, ceremonies and shewes be solemnly

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set forth, which inwardly be filled with spirituall fornication, hypocrisie and superstition. And on the other part how outwardly persons and places, after most plaine manner and fashion, without any counterfained garmentes, images, ceremonies, or any solemnities in comfortable preaching of the Gospel, & ministration of the Sacraments be inwardly replenished with faith, hope, and charitie. The whorish church of Antichriste, taketh of all manner of men, what so euer shee can catche to make hir selfe to seeme gay and goodly. The holy church of Christ will receiue nothing of any mā, but of Christe onely, that shee may in deede be chaste, pure, and holy.

Wherefore the masse made of many mennes inuentions, is taken as a thing most profitable, and pleasant vnto the one: nothing but the plaine preaching of the gospel, sealed with the sacramentes of Christes only institution, and ordinance, can be receiued as comfortable and commodious vnto the other.

Into the masse be now gathered suche solenne shewes, dumme ceremonies, with straunge words and whisperings, as afore haue

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haue bene vbled of the Gentiles in Idolatrie, of the Iewes in Superstition, and of sozcerers in incantations and coniurings: which were all vtterly cōdemned, refused, and separated of Chzist and his Disciples, from suche pꝛeaching of the Gospell, ministratiō of the Sacraments as the Church of Chzist hath receiued of Chzist, and doth keepe and vse according vnto Chzistes only institution & ordinance. For in holy scriptures be wꝛitten all suche things as Chzistes churchē did receiue of Chziste by him and his disciples so instituted and taught, as should euer after be obserued and kept. And therefore it is very euident by plaine wꝛyttings in the holy scriptures, howe that Chziste and his Apostles by pꝛeaching of the gospell and ministratiō of the Sacramēts, did teach men in all places, to sanctifie them selues, to be offered as a Sacrifice to serue God in holinesse & righteousness, as liuely members of Chzistes mysticall body, but how by saying masse, to make of bꝛeade and wine turned into Chzistes naturall body, a Sacrifice for the quicke and the dead, there is not one worde in all holy scripture, no, there is not in all holy scripture

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ture any maner of masse now bled, taught
or commaunded by Gods w^orde.

For Moses and the Prophetes set forth
in writings all sacrifices and Ceremonies
pertaining vnto the lawe. And likewise do
the Apostles and Euangelistes all such as
belong vnto the Gospell. And all that is
written in the newe Testament by the A-
postles and Euangelistes, containing all
such doctrine and deedes of Christ and his
disciples, as God would by them should be
taught vnto vs, doth as muche reproue the
masse, as in the old Testament Moses and
the Prophetes did reproue the sacrifices of
the Israelites in Dan and Bethel. For as
vnlke is the masse at the altare, vnto the
Lords Supper at the Table, as were the
Calfes sette vp by Ieroboam in Dan and
Bethel, vnlke vnto the Arke and Propi-
ciatorie betwixt the Cherubins in the tem-
ple at Hierusalem.

And as the Prophetes and Priestes of
God did teache suche a memoriall and pre-
sence of God at Hierusalem, as shoulde
moue and stirre vp the minds of men there
to remember and reuerence God in hea-
uen: but Ieroboam and his Priestes, did
teache

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teache and make men to beleue that their Idolles were not only Images of remembrance, but the same God that brought them out of Egypt, in such corporal presence then there in Dan and Bethel, as did keepe the Israelites mundes from heauen, and their personal presence from Ierusalem: euen so now godly preachers do teach such a remembrance, & presence of Christ in the Lordes supper, as should moue and make all christen men to remember & reuerence Christ in heauen, but vngodly priestes do pretend such a bodily presence of Christ vpon their altares, as doth draw mennes minds from heauen, and their personall presence from the Lordes supper at the Lordes table.

Then were the Israelites blinde and bolde to set vp Calues, imagining so to honour and please god in Dan and Bethel vnder Ieroboam, as their fozfathers did most dishonour and displease God in wilderness with Aaron.

And what a bolde blindnesse is it now of Christians to set vp a sort of their Ceremonies vnto the honour of God, when as God by the light of the gospell hath abolished his owne Ceremonies as vnprofitable

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ble vnto his seruice ? And what a boldnesse is it to say, that Chzistes bodily presence is kept vpon earth vnder the forme of bread, which according vnto the scriptures, is ascended vp from the earthe, and glorified in heauen in the forme of man ? The light of the gospell hath vanquished ceremonies as fore ordeined of God as now vnprofitable, & can any ceremonies deuised by man now blemish the gospell, & not be abhominable ?

The comfortable aboundance of the holy Ghost did not come vntil the bodily presence of Chzist was departed and gone: and how then can they receiue abundant comfort of Chzistes spirite, which be infected and blinded with a grosse imagination of Chzistes body? The flesh profiteth nothing, saith Chzist, the wordes that I speake, be spirite and life : he doeth not say that the wombe which did conceiue and bear him, or the brest that gaue him sucke is blessed: but, Blessed be they which heare the word of God and keepe it, as though he had said : Not those which would haue him God and man in bodily presence, or imagine him to be in any visibible thing : But those which know and honoꝝ God in the truthe
of

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of his worde and pꛛesence of spꛛite be blessed. Those in wildernesse which did not knowe what was become of Moses, being in talke with God vppon the toppe of the mountain, bicause they did desire and imagine a bodily pꛛesence of God to be with them at the fote of the mountaine, coulde not be cōtented and comforted with a true spirituall pꛛesence of God, but were decriued and plagued foꝛ the vaine imagination of a bodily pꛛesence. Those can haue neede foꝛtable feeding of the wordes, which be spꛛite and life, at the Lordes Supper, which will haue a wonderfull gasing stocke at a gorgeous masse. Which will desire and imagine Chꛛist to be bodily vpon earth, bicause they doe not see and knowe by faith, Chꛛistes body so glozified in Heauen, as causeth his spirituall pꛛesence euer to continue most comfortabie vnto all the faithfull in any place vpon earth.

The plaine preaching of Goddes word surely sealed with the Sacrament of the Lordes Supper, sheweth and offereth in spꛛite and truthe to be seene and receiued by faith, the body and bloud of Chꛛist glozified in heauen in the foꝛme of man.

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The straunge language, secrete whis-
perings, and solemne shew of ceremonies
in the masse, serue and please the blinde i-
magination of man in forged vanitie, pre-
suming to place the body & bloud of Christ
vpon the altare, there to be honozed and sa-
crificed vnder the forme of bzeade & wins.

CHAP. VII.

*The euill and dangerous abuses of the good
creatures and wordes of God.*

God is all truthe and all good-
nesse, therefore euery thing
of gods creation, ordinance,
or institution, is true & good.

All men be liers, and all
the imagination of mannes hearte is no-
thing but euill: therfore man presuming to
counterfait the creature, and to contrary or
amende the ordinance and institution of
God, can deuise and imagine nothing, but
that which is fained and fantasticall, euill
and abhominable. Some say that they doe
not otherwise imagine & honoz God there,
but as they be taught and commaunded by

their

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their priestes and suche as haue highest authoritie ouer them. So mighte the idolaters in wildernesse with Aaron, & in Dan and Bethel vnder Jerobeam haue answered. For Aaron and Jerobeam did teache and commaund the people to do reuerence ther, not as vnto Images or Idols, but vnto the God that broughte them out of the land of Egypt. Howbeit for al that ouer the priest could teach, or the king commaund, those Images were Idols, and all they abominable idolaters, which did beleue that Doctrine of the priest, or obey that commaundement of the king.

Wherefore it is not the teaching of prelates, nor the commaundement of princes, which can cause Christ to be bodily present after suche sort in any thing, as may there be honored as God, or that shall excuse any person beleueing or honouring that, which is taughte and commaunded according vnto mannes imagination against the word of God.

They say that Christ said, This is my body, and Christes saying is Gods worde, and not mannes imagination. I graunt that Christes saying is gods worde, and that he

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to saide of the bread which he toke, and after thanks geuing, brake, and gaue vnto his Disciples to be eaten in remembrance of him. But how agreeth that saying vnto such bread as the prieste taketh, and after brethings, and blessings listeth by, and sheweth vnto the people to be honoured, and reuerenced in the stæde of him? The word of God wrongly wasted, and not rightly applied, is at some times abused to teache Diuillish lies in stæde of godly truth. The word witten by the spirit of God, to raise a man from vnder danger of despaire, vnto hope of Goddes helpe vpwordes, was wrongly wasted by the Diuill, to moue Christ standing vpon the pinnacle, wilfully to fall downewordes. So likewise the words spoken of Christ vnto his disciples, to raise vp their mindes in comfortable remembrance of him glorified in heauen, be euil abused of priestes, to bring towne his bodily presence amongst them to be sacrificed vpon earth.

Surely this same saying, Ye shall geue his Angels charge ouer thee, &c. Which is the worde of God spoken and applied to raise by a man frō daungerous sorowes in

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miseriēs, vnto a comfortable trust in Gods grace and mercies, may be abused by the deuill, to make a man of presumption in refusing the euident ordinance of God, to fall into the danger of tempting God. And so such wordes as be good and godly, spoken with suche circumstances at Chyistes supper, as teacheth men to keepe a comfortable remembrance of Chyistes death, according vnto Chyistes institution, may be Diuelishly whispered in suche sorte by the priest at the aultar, as shuld seeme to make a bodily presence of Chyist to be sacrificed and honored according vnto mannes imagination. There is nothing more perillous than to take the worde, or any good gift of God, and to abuse it contrary vnto the will and commaundement of God. The vnprofitable seruant, which laid vp to keepe safely, the talent, or treasure of his Lord, which was deliuered vnto him to haue bene bestowed in vsurie, was by the worde of his owne mouthe condemned, when as he did confesse that he did other wise keepe the Lords treasure, than as the Lord had commaunded. And if any man thinke that he may say vnto Chyiste, Lord I knowe that
thou

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thou did say of the bread and the wine, this is my body, this is my bloud, take, eat, and drinke in remembrance of me: and therefore haue I euer with suche reuerence honoured them, as was due vnto thee: surely vnto such a man, Christe in conscience wil at some times answer, O wicked seruant, by these wordes of thine owne mouth, do I condemne thee. For thou doest confesse that I bad thee take, eate, drinke this, in remembrance of me, why diddest thou then contrary vnto my commaundement, imagine this to be kept, honored, and sacrificed as the bodily presence of me? The wordes of Christ be moste true: but when as they be pronounced with such circumstances as be moste contrary vnto the custome of the christians, then they haue a meaning most contrary vnto the doctrine and commaundement of Christe.

The giftes of God in all things, and especially his sacraments be good and godly, but the abuse of them contrary vnto Gods commaundement, is diuelish and abhominable. The preacher, and the coniurer vse both, the name, and the word of God, and good prayers, how be it not in like manner,

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not for one purpose, for in belief, behauour, and purpose, they be cleare contrary the one vnto the other.

There was neuer seen in the world, two things so muche contrary the one vnto the other, as is the masse & the Lordes supper. Therefore whatsoeuer is wel vsed in y^e one is euell abused in the other. And truly that fault of abuse is no smal offence, albeit that which is abused, semeth sometime to be but a little thing. For it is a great sin to delight & be occupied in little trifles, neglecting & refusing Gods great giftes and benefits in waightie matters.

So do Priestes in their masse abuse gods garments, neglecting the seemely simplicitie of the Lordes supper: and therein commit no small sinne, preferring their owne imagination vnto Chrystes institution.

So Adam in Paradise by the abuse of the fruite of one tree, contrary vnto Gods commaundement, shewed such a sinnefull minde, as was disobedient vnto God, personed by the Diuell, to preferre a fantasie of false perswasion, vnto all the profits and pleasures in Paradise of Gods gracious giftes and prouision.

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So commonly in all realmes and countries: and notably in England, they which receiue gret honours, possessions, dignities and offices, to be well vsed vnto the honoz of God, and to the profite of all men. Yet for the imagination of priuate pleasure or profit in the abuse of some little things doe deserue death and damnation vnto themselves, with losse of al things that is theirs. The Israelites placed by Gods prouision in the Lande of promise, by their owne craft and crueltie plucking some parts and parcels one from an other, did at lengthe deserue the losse of all together, both lands and goodes, and themselves to bee taken of strangers and vsed as captiues. For the uncharitable getting and keeping one from another, is the iust cause of cruell spoile and losse of all together. So Achab in getting a vineyard, did lose a kingdome: where as he negligently abusing the policie of Iezabel did abhominably sin in sheading Naboths blood.

Take heed O England: for no man can vse moze gentle words and liberall promises vnto thee, for the inheritaunce of thy crowne, thā Achab did vnto Naboth for his

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vineyard, and yet by the policie of Zebabel, with the consent of the rulers and elders of Iezrael was Naboth spoiled cruelly, both of his life, and of his enheritance: and so Achab ioyned the vnrighteous possession of a vineyarde vnto his kingdome, not of malice willing the crueltie of Naboths death, but of couetousnesse taking the profit of Zebabels policie, which was a woman rather encouraged than corrected and chastised by the king and the Countrey, to expulse and persecute Gods Prophets, for the fauours she bare vnto Baals priestes.

And these things then neglected of the king, the rulers, the commons, and the countrey as small trifles, were sone after rewarded, and plagued of God with great and grauous vengeance. O Lorde, when and with what, wilte thou reward them, that haue more vncharitable gaires, than righteous possessions: that haue compassed by couetousnesse, pretie portions of a kingdome, vnto little or nothing of their owne enheritance: that can be content to take profite of other mennes euill policiss, and also them selues to deuise and practise craftie cruelties, that haue burned and ha

misde

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nished the preachers of the gospel of Christ to receive and set up sayers and singers of a ceremonious masse? I wryte not these things to stirre by cankered stomakes vnto enie against other, but to moue charitable men of pitie to pray vnto God for their countrey.

O England, if that thou dost think that superstitious ceremonies, worldly vanities and craftily cloked couetousnesse and ambition, be but smal trifles, yet shuldest thou be well assured that God will some times remember suche smal trifles, and not long delay the ful reward of moze abhominable abuses in greater matters.

It is a great mater when as any thinge of great goodnesse either by Gods creation or institutio, be in any wise abused thzough mannes imagination. So was woman created and commended of god vnto man, as a helper vnto comfort, and natural seede given to the increase of mankinde, being both together sanctified in matrimony, vnto Gods glory, and vnto mannes continuance, comforte, and commoditie. But the floods in Does time whiche drowned the whole worlde: and fire with Sjm stone.

A. v.

which

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which destroyed Sodomie and Gomorrah, to witnesse by vengeance howe gret and grievous a matter the abhominable sin of them was, which did mystake vnto them selues wiues for bodily beautie onely, or other wise mylse them selues in satisfiying their filthy lusts unnaturally. Also the Israelites in the lande of promise did leue, and take in marriage many strange women, hating and forsaking their own lawfull wiues, yea they did offer their lawfull to Moloch, sacrificising their children vnto Idols, and with these euill abuses of these good things, they so infected and poisoned the lande, that it did euen vomit and spew out them, as most vile filthine as the face of God and man.

Let all men take heede, which knoweth that God hath created man and woman, and sanctified wedlocke vnto their necessary and comfortable felowship: that they be nothing contrary vnto gods ordinance, or ther refusing seache comfortable help, as they need of one wife, or else abusing man and women, or worse wayes deuised & taught by the deuil, to satisfie their filthy lusts: that vnder pretence of honestie to make

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godly matrimonie, there be no craftely co-
uered couetousnesse, to commit abhominable
idolatry. Take heede all parentes, and
you that haue Wardes, that ye offer not
your seide vnto Idols, that ye sacrifice not
your children vnto Idols, ioyning them to-
gether by your couetousnesse, which is Ido-
latry, when as there is none suche loue in
them, as may make godly matrimony. Pea-
ce all men ought to beware that they cloke
not their greedy couetousnesse, and filthie
lusts, vnder the pretence of any godly pur-
pose. For when as Sichem Emors sonne,
being the head man of the citie of Sichem,
sought to satisfy his carnal lust with Dina
Jacobs daughter, & perswaded the citizens of
Sichem, through couetousnesse of gains to
be had of other mens goods, to take circum-
cision, & appere in outward profession like
vnto the Israelites in religion, then that
was the purpose, couered vnder that godly
pretence, prouoked vengeance to the vtter
destruction of Sichem and all those citizens.
Matrimony of gods institution, & circumci-
sion, as a sacrament to seale the profession
of gods pure religion, were good things ac-
cording vnto gods ordinance: but the abuse

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of them was a greate euill and a hairens
sinne contrary vnto Gods commaund-
ment: and therfore is the plague and beng-
ance which fell vpon them, witten to be a
warning, that vengeance from God will
fall vpon all Cities and countreys, in the
which suche hypocrites, by suche abuses of
gods ordinaunces and sacramentes, doe sep-
lander the true profession of gods pure re-
ligion.

¶ England, beware least that thou be
found still to keepe and flatter filthy lech-
rie, conetousnesse, and ambition, clothed vnder
the pretence of honestie, religion, and
godlinesse. Beware also of the false heart
of such flaterers, as easily gaue any hon-
or, authoritie from Christ and the king
to the Pope: to keepe lands and goods from
the crowne, the church, and the common
wealth vnto them selues. Englands maine
mainde of them that haue graunted vnto
the Pope all authoritie, why they do deny
him his purgatorie? and if they thinke that
there is purgatorie, wheras saley soules be
to be releued by saying masse, why do they
they restore and bestow al their lands and
goods to maintein many masses, for to red-

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and deliuer ſeely ſoules out of ſo great torments and miſeries? And if they do know that there can be no purgation for ſinneſul ſoules, but onely Chriſtes bloud, clenſing living menns hearts by faith hearing and believing the goſpell, why do they ſuffer any prieſtes in ſaying maſſes ſo dangerous and damnable to abuſe the word of god, and the church and ſpouſe of Chriſte, contrary unto the goſpell of Chriſte? yee that know, that gods word is abuſed, if it be not ſo plainly red, preached, or pronounced, as may make men to vnderſtand, knowe, and believe gods truth, and that the ſeely ſoules and ſoule perſones, hated and condemned for living in this world, be the church and ſoule which Chriſt hath purchaſed, purified, ſanctified unto him ſelfe by his owne blood: I beſeeche you beware of thoſe promoters of purgatorie, which by their maſſes ſell themſelves and all theirs, into ſuch a ſoule maſe, as to imagine that their maſſes which cannot be heard and vnderſtood to comforte the conſciences of the liuing, may in any wiſe ſerue to ſaue or deliver the ſoules of the deade: or that thoſe prayers and goods which be beſtowed to reſtore and

plenish

The right way

of them was a greates euill and a haire
sinne contrary vnto Gods commaund-
ment: and therfore is the plage and ben-
eance which fell vpon them, wzitten to be
warning, that vengeance from God will
fall vpon all Cities and countreys, in the
which suche hypocrites, by suche abuses of
gods ordinaunces and sacramentes, doe
slander the true profession of gods pure
ligion.

¶ England, beware least that thou be
found still to keepe and flatter filthy lech-
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vnder the pretence of honestie, religion, and
godlinesse. Beware also of the false heart
of such flaterers, as easily gaue any hon-
or or authoritie from Christ and the king
to the Pope: to keepe lands and goods from
the crowne, the churche, and the common
wealth vnto them selues. Englands
shame of them that haue graunted
the Pope all authoritie, why they do
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there is purgatorie, whereas seely soules
to be releued by saying masse, why do
they restore and bestow al their lands
and goods to mainteini many masses, for to

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and deliuer ſeely ſoules out of ſo great toꝝ
ments and miſeries? And if they do know
that there can be no purgation foꝝ ſinneſul
ſoules, but onely Chꝛiſtes bloud, clenſing
living menſſ hearts by faith hearing and
believing the goſpell, why do they ſuffer a
ny pꝛieſtes in ſaying maſſes ſo dangerous
and damnably to abuſe the woꝝd of god,
and the church and ſpouſe of Chꝛiſte, con
trary vnto the goſpell of Chꝛiſte? yee that
know, that gods woꝝd is abuſed, if it be not
plainly red, pꝛeached, oꝝ pꝛonounced, as
may make men to vnderſtand, knowe, and
believe gods truth, and that the ſeely ſoules
and ſimple perſones, hated and contemned
for living in this woꝝld, be the church and
people which Chꝛiſt hath purchaſed, puri
fied, ſanctified vnto him ſelfe by his owne
blood. I beſeeche you beware of thoſe pꝛo
pꝛs of purgatorie, which by their maſſe
pay themſelves and all theirs, into ſuche
made maſe, as to imagine that their
payes which cannot be heard and vnder
ſtood to comfoꝛte the conſciences of the li
ving, may in any wiſe ſerue to ſaue oꝝ de
liuer the ſoules of the deade: oꝝ that thoſe
treasuꝛes and goods which be beſtowed to re
plenish

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plenissh their temples with their owne idoll
bellies, and with carued and painted ima-
ges be any other things, than the open and
abhorminable spoile & robbery of the liuely
stones, members, and ministers of the ho-
lie Church, and mysticall bodie of Iesus
Christ.

This sinfull abuse, is like to cause Co-
gland to be sore plagued, especially bitwixt
of suche men, as did pretende a lone true
Christes gospell, to gette abbay Landes,
and church goodes into their handes, and
nowe consent to expell and persecute the
gospell, to kepe the same in their handes, as
in the meane time neither be ashamed nor
afraid of their manifest and manifold per-
iurie in suche solemne othes, for the pur-
chase and possession of their lands & goodes,
for the inheritance of the Crowne, for the
iuste authoritie of the king, for the vniuersal
primacie of the pope, for the profession both
of godly religion, and of vngodly Idolatrie
and Superstition, as by the wordes of their
owne mouthes, taking God to witness
they haue shewed them selues afore all the
worlde, periures, theues, and traitours.

From Danger of sinne:

unto their countrey, unto their king, unto
G D, and unto man: vndoubtedly these
will abuses, bee sure tokens of soze venge-
ance.

Likewise all abused oblations and sa-
crifices do rather prouoke, than appease the
anger and wyathe of God to wardes man:
as was wel seene in the sacrifice of Caine,
lacking faith: and in the multitude of sacri-
fices offered of the Israelites, with bloudie
hands of vncharitable gotten goods. Where-
fore the Lord crieth, saying, that he is ouer-
burdened, soze greued, and wearied with
many sacrifices. He sayth the hands of the
offerers be bloudy, he hateth al burnt offe-
rings of spoile and robberie, euery thing is
spoile and robberie afoze God, that is got-
ten, kept vncharitably amongst men. And
how vncharitably did the Pharisees catch
and keepe vnto themselves by their traditi-
ons the riches and reliefe which yong men
dowe vnto their olde impotent parentes
by Gods commaundement. They did pre-
sent such a seruice towar ds god the father &
the church their moother, as though al obla-
tions coming vnto their hands for y mayn-
tenance

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condemne thereof, should best haue pleased
god, and most profited the people and their
parents, when as in dedde by teaching such
their traditions, so contrary vnto Gods co-
maundements they did rob God of his ho-
nor, the churche of holinesse, the people of
their riches, and poore parentes of due and
necessarie reliefe and reuerence. And much
like or farre worse is the manner of them
which to maintaine masse as dayly sacri-
fice for the seely soules in Purgatorie, ac-
cording vnto mans imagination, contrary
vnto Gods word do robbe the liuely mem-
bers of Christ vpon earth, of the comforta-
ble lighte of the Gospell, and of charitable
reliefe of men, pretending nothing to be
much vnto gods gloze, and al merites pro-
fite, as the masse, which in dedde maketh
gods house of prayer, a den of thienes to rob
God of his honor, and gods people of much
riches, and of all godlinesse. For pre-
tending to honor God vpon the altare, and
relieve soules in purgatorie by the sacrifice
of the masse, they dishonor God in heauen,
and dangerously blinde the mind, and con-
fuse the consciences of men vpon earth with
such doctrine and dedes, according vnto the
fantasie

From Danger of sinne.

fantasie of man, contrarie vnto the coman-
dement of God, as he in deede afoze God a
stinking sacrifice of vile abhominacion, be-
cause they be vncharitable and vnfaithful.
Nothing can be acceptable vnto god with-
out sayth, that worketh by charitie. Sayth
cometh by hearing of the worde of God.
So whosoener doth not learn by the word
of God to beleue in God, and liue in cha-
ritie, but will presume vpon his owne y-
magination to offer vnto God the sacrifice
of his seruice, according as he seeth in the
fashion of this world commonly, hee ca not
attaine vnto saluation by sayth in Chryst,
as Abel did, but deserue damnation for his
owne doings, as Cain did. He that liueth
in idleness vpon other mennes labours, or
that is much occupied in anie other than in
his owne office, cannot offer his own body
in diligent doing of his owne dutie, as a sa-
crifice holie, liuelie, and acceptable vnto
God, for he hath no faith working by cha-
ritie according vnto Gods word: but some
such wittie and worldly policie as by coue-
tusnesse and ambition, is framed alwayes
according vnto the fashion of the worlde.
Such were the priests pastors in Israell,
feeding

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feeding themselves, & not y flock. Such were the prelates in Jerusalem boyd of humble diligence in godly doctrine, & ful of arrogant businesse in ciuil matters. Such were the carnall Gospellers, and couetous workings, and painted prelates in England, euer pretending such religion, and reformation as best pleased the king, the Quene, or highest in authoritie: and neuer crasing in shifting and seeking for their owne saluatie, profite and bainglorie, to turne many things from euil vnto worse, vnto the great flaunder of godly religion, & vtter abolishment of all reformation. Suche having no lively faith in Chyestes merits, desired and deserued the shadow of death, vnder diuclishe abuses in a solemne Masse.

The grosse vices in manifest abuses afore, were neuer so euil and abhominable, as was in Chyestes time the fine coloured hypocrisy of those, which once caused Christ to be crucified at Hierusalem, or of such as yet take vpon them dayely to sacrifice Christ in all places.

Ada in Paradise abused an apple, a small trifle, neglecting many good gifts of God: they in Hierusalem, & in al places, trache &

kepe

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kepe mens traditiōs, neglecting & making
of no force the cōmaundementes of God.

Many men at other times abhominably
sinned concerning godly Patrimonie, and
natural seed, moued only by couetousnesse
or carnall beautie, to take wiues, and kepe
whores, or other wise unnaturally to satisfie
their filthie lusts: these Priests through
couetousnesse and ambition, with vsurped
authoritie, did then in the Iewishe Syna-
goge, and do now in the Romish church,
abuse the amiable daughters of the holy ci-
tie, the consciences of deuoute men in the
spiritual Hierusalem: & also unkindly con-
uey and corruptly abuse the immortal seed
of the word of the liuing God. Naturall
seed is ordeined of God to continue succes-
sion vnto men vppon earth: and the seed
of Gods worde to serue in regeneration
of Gods childezen vnto Gods kyngdome.
And what good fruite can spring of suche
god seed amongst them that condemne
and forswear godly matrimonie? and that
wilfully spill by Passyng, suche seed as
should be well sown in preaching?

Aaron in wyldernes, of the golde that
was brought out of Egypte made a Calse,

C.ij.

so to

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so to be honoured, as caused God to be offended and the people plagued: The Priests in Hierusalem of the law that was given by Moses to lead men vnto Christ, did set vp such an Idol in mens hearts at Hierusalem, as caused men to kil Christ: And now we priests of the supper at the Lords table, wheras Christ should be remembered, make a Masse at their altare there to haue him daylie sacrificed.

Jeroboam knowing that God had ordained for his glorie, that all Israel should yearly appeare afore his face only in Hierusalem, yet to drawe and keep the tentribes from God vnder his dominion, did set vp two golden calves, the one in Dan, and the other in Bethel, saying: this is my God which brought thee out of Egypt to Israel.

The chiefe priests and the elders, being certified by the Souldiers which watched the sepulchre, that Christ was risen with maiestie and glorie, yet to keep themselves in estimation and authoritie, did giue money to set forth not a figure of a golden calf, but a diuelish face of a forged lie.

And now when as the holie ghost with preachers of the Gospell, witnesseth that
Christ

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Chyistes body is glorified in heuen in forme of man: yet to draw and keepe mens mindes from heauen, and to continue a pretended priesthode in estimation vpon earth, they haue pretended a presence and sacrifice of Chyistes bodie, bovd of all glozy, vnder the forme of bread and wine.

Chyistes bodie was once for all sacrificed, and then, for euer so glorified: that as he was once in forme of man seen and conuersant amongst men vpon earth, so is hee nowe taken from amongst men, and glorified in Heauen. Wherefore he can not be cloked or shewed here or there vnder anie forme of fish, or soule, man, or beast, bread, or wine, or of any bodily creature, vntil he appeare in maiesty and glorie, as the lightening most clearely shining from the East vnto the West openly vnto all men: Euen so conuincing as he was seene ascending and departing, that is, euen in the same forme of man glorified, in the which he suffered and died. He did not die in the forme of man, to be sacrificed & offered vnder the forme of bread, he is not glorified God and man in heaue, to be consecrated or coniuered vnder the forme of bread & wine vpon earth.

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CHAP. VIII.

*All good things be giuen of God vnto man
in Christ, scene by the light of the Gospel,
and receyued by Faith.*

CHRISTE by his owne perfect
obedience, oblation and sacrifice
once for all, hath purchased
of God vnto them that beleue
truly in him such forgiveness of sins, such
bearing with infirmities, & suche gracious
goodness, that they shal not be charged for
not fulfilling the law, being a yoke to be
uie to be bozne of mannes infirmities, but
they shal be commended, and rewarded as
keepers of Gods commaundement by res-
son of faith, that worketh by charitie, he
hath so abolished sacrifices and ceremonies,
that now vnto the faithfull there remaineth
no darknesse vnder shadowes and fi-
gures, but great abundance of most com-
fortable light in spirit and truth. For when
as he had put away and abolished figures
and shadows fully and clerely performing
the truth in bodily presence, then did he
body ascende from the earth to be glorified

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in heauen, so as all faithfull in euery place vpon earth might haue a more comfortable and commodious presence of Christe with them in spirite, than coulde haue continued vnto some men in any one place in body.

So now the mercifull goodnesse of god, is in many things by many meanes so signified, as after a sort it myght be spied and perceived: but in Christ only so promysed and performed, and by preaching of the Gospel through power of the spirite so revealed & offered, as vnto saluation it may be receyued and enioyed.

Being therfore, that it hath pleased God to graunt & giue vnto man in Christ, after suche sort all treasures, man can haue no neede, nor shold not haue any will or desire to take any thing either of any other persō, or els after any other sort or fashion. For it is an abhominable contempt of God to disdain any thing freely offred of him & to seke to desire the same or a worse to be gotten and purchased of any other. It is a spiteful mocking of Christe, to say, that any thing may be graunted and gotten by some other meane, which Christ did purchase and buy

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with his precious blood: as though Christ had not so well and wisely bestowed his bloodshedding, as some other might have bestowed some meaner thing. Some men imagine that they need not for every thing to call upon Christ, and that they should not themselves presume to pray unto God, but rather humble themselves in praying to saints, to be mediators for them unto God. These mens presumptuous arrogancie is abominable afore the face of God, so that they wil not know themselves to be so vile and sinfull, that none other can be able, or meete to bring them unto God, or by any meane to purchase unto them any thing of God, but onely Christ by his precious blood. They do imagine after a worldlye fashion, God to be like a proud Prince, which woulde haue suters to speake unto his seruantes: and so in iudging of Gods contrary vnto al examples & doctrine in Gods word, they dare not take the way in at the doore, by the which al faithfull be called and receiued as Gods freendes, but in bold and blinde presumption, to climbe ouer other wayes, deserue to be repulsed and thrust downe, as despisers of Gods grace, here

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kers of his ordinaunces, and traytours vnto
his maiesty. For god is robbed of his honoꝝ
due to his maiesty, by such as pꝛesume con-
trary to the truth of his holie woꝝd to iudge
him like vnto pꝛoud pꝛinces of this wicked
woꝝld. And saints departing from hence,
be not put in office and placed afoꝛe God to
be bearers and offerers of men and their
prayers. For onely Chꝛiste, whiche is the
doꝛe of grace, euer standing open vnto all
faythfull, is sufficient to be mediatur be-
tween God and man in this mater of pray-
er, to bꝛing & pꝛesent men and their pray-
ers afoꝛe the face of G D D. And so Paul
1. Timoth. 2. witnesseth, whereas hee spea-
king of prayer, sayeth. There is one God,
and one mediator betwixt God and man,
even the man Chꝛist Iesus. Nothing that
is god can be giuen of any but of God one-
ly. God giueth nothing by foꝛce but by fa-
uour. Nothing can purchase man fauour
with God, but onely Chꝛistes pꝛecious
blood. And they onely be redeemed and re-
stored vnto Gods fauour by Iesu Chꝛistes
blonde, which faithfully receyue Chꝛistes
Gospell. Therfoꝛe to seeke oꝛ looke foꝛ re-
mission of any sins, foꝛ any gracious gifts,

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oꝛ foꝛ any good thyng of any other than of
God, oꝛ by any other mean thā by faith in
Chꝛist, acording to y^e gospel of Chꝛist, is an
vntthākful refusing of the liuing god, of his
gracious goodnesse, & of sauing health in
Chꝛist, to deserue by so doyng, vengeance
wth the woꝛld, and damnation with diuels.

Foꝛ they that will foꝛsake mercy, shall
not escape vengeance, they that will not
come vnto Chꝛiste, shall goe vnto the De-
uill. Foꝛ as there is no other way vnto
the father, but by him, so what other way
so euer any man taketh, he falleth into the
bandes of the deuill from him.

CHAP. IX.

*A perillous path of perditioⁿ, to follow the most
part: to obey rather mā thā god, to resist au-
thoritie vnlawfully, to wishe vengeance, & to
lay fautes & blames vpon other vcharitably*



Any mē lacking grace and
good wyll, to searche the
scriptures, so as they might
fynde, see and folowe the
way of saluation in Chꝛist
vnto God: take that way
which

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whiche cometh into their imagination by
common custome, & followe the most part of
men, which commonly keepe the worst way
and furthest from God. For commonly in
mans imagination is suche a false fayned
fashion of Christe, and his kingdome, as is
most unlike and contrary vnto the true face
and fourme of Christ and his holy church:
as is nothyng agreeable vnto that whiche
is clearely and comfortably reuealed vn-
to suche as searche and see the same in ho-
ly scripture. And therefore they that take
Christ and the church, as cometh by cu-
stome into mans imagination, do forsake
the fundation of the prophets and the apo-
stles, Christ being the hed corner stone, do
mislike such example & doctrine of Christ,
and his Church, as is by the Scripture
taught vnto the faithfull.

For they flee from the poore litle flocke
and crosse of Christ, as from perillous he-
retikes and mischeuous plagues, & they fo-
low, regard, and reuerence the gretest mul-
titude of priests and prelates, with moste
solemn shewes and ceremonies: as though
the kingdom of Christ were a thing ful of
worldly glory & outward holines. So lea-
uing

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uing the scriptures, and folowing customs in blinde imagination of Chrift and the Church they run vnto the diuell and damnation in Antichristes kingdome.

They imagin that in folowing the most they shall escape dānation, when as in leauing the best, they forsake saluation. Many were drowned in the floude, when as few entered with Noe to be saued in the shipp. Many taried and perisht in the fire, when as few followed Lot out of Sodom and Gomor. Many in al places did continue in idolatrie, when as Abraham was called & did go to serue God in a strange countrey. Of the Israelits which came out of Egypt many deserved to die in wildernesse, and fewe did enter into the lande of promise.

Tenue tribes fell from the kingdome of Dauid into idolatry vnder Jeroboam, whē as a few in comparison went from thence to kepe the lawe and ordinance of God at Hierusalem. Many euer finde and take the broade way which leadeth vnto perdition, when as fewe enter in at the narrow gate vnto saluation. Many be called and se to be chosen: yea & God doth chouse those which the world doth refuse. So that it is y plain
path

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path vnto perdition, which the greatest number, and those that haue the most solemne and seemlie shew afoze the face of y^e world keepe by common custome contrary vnto Gods commaundement.

Many do imagin that if God woꝝk wonderfully to set vp any in high authoritis, then whatsoeuer such a one doth commaund, is god and godly. It was a wonderfull woꝝk of God to set vp Zeroboam and make hym king of Israell: and yet most vngodly byd he cause his people to commit idolatrie in Dan and Bethell. And when as he was made a king by the wonderful woꝝking of God, and caused the people which hee was king ouer abhominably to committe idolatry against God: yet euen then in so doing did he say, and commaunde euery thing in the name of God, as the true honour and seruice of God. But neyther the wonderful woꝝke of God in making him king, noꝝ his owne saying oꝝ meaning to establishe that kingdome, coulde make oꝝ proue that to be the honoꝝ and seruice of God, whiche was contrary vnto the woꝝde and comaundement of God. O England beware and take good heede that thou neyther resist authoritis

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thozitie, noz yet cominit idolatrie. For if thou folowing mans imagination take either of these two ways, then doe st thou perillously pzoceede towards perdition, contrary vnto the commaundement of God in the worde of God. For the worde of God teacheth neuer to resist authozitie, but ever to pray for al men, and especially for suche as be in authozitie: and yet if any thing be taught and comanded contrary vnto Gods word and wil, then rather to obey god thā man, how high in autozitie soeuer they be, which take vpon them so to teach oꝝ commaund. Therefore if thou feele authozitie heuie and greuous vnto thee, which surely is Gods oꝝdinance for mans comfozte and commoditie, doe not repine & murmur against Gods oꝝdinaunce, but repent and amend thine owne fautes, whiche do cause God to scourge & beat thee with that rod of authozitie, which when thou of curst hart by wishing, word, oꝝ deed woldst snap and pull sute of Gods handes, then didst thou deserue and cause God to take from thee that rod of his fatherly coꝝrection, & pour vppon thee plagues of intollerable vengeance. So the Israelites impatiently re-
sing

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king the correction of seueritie vnder Ro-
boam, were plagued with idolatrie vnder
Zeroboam. But when as the childe that is
corrected, or the people that is plagued, both
humbly submit himself vnder the hand of
God his heauenly lord & Father, then wil
God of fatherly affection, cherish his child,
spare his people, and caste the rod into the
fire, either as he did graciously change the
hart, and mollifie the minde of Manasses,
or else as he did ryghtcoulsly remoue and
destroie the power and person of Nabu-
chodonosor, of Saul, and of suche other.

Take ye heede and be warned as well
princes as people, as wel ye that be in au-
thoritie, as you that bee vnder authoritie:
for when as the one is punished by the fau-
tes of the other, then comonly the vngod-
linesse of them that do suffer, is the cause
of the faute in the other.

When as the people in Israell kindled
the fury of God fiercely against theselues,
then Satan had power to persuaade Dauid
their king to comit a great faute, in num-
byng the people, for the whyche GOD
did greuouly plague them. Whe as Dauid
had greuoulsely synned agaynst God in
abho-

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abominable murder and adultery, then the
finfull sedition of the people stirred up by
ambitious Absalon, serued as the sword of
God to plague Dauid, & expulse him. Con-
trarge wyse, when as one dothe pyttie and
praye for an other, then God dothe pardon
the faultes, and remedye the myseries of
both. As Dauid seeing the people peryshe,
and the angel with the sword of the plague
ready to procede to stryke the citie, dyd fall
downe in greuous sorowe, confessing his
owne faulte, and pittifully bewayling and
praying for the plagued people: so that then
Dauids sinne was pardoned, & the plague
among the people ceased, and bothe partes
of God chearished and comforted. Like-
wise the people after the death of Absalon,
perceyuing and feeling their owne faulte,
were græued with the expulsion, and des-
ired restitution of Dauid their king: so as
they reuerently receyued him, he longly
did pardon them, and God gracionly did
græe and blesse both him and them together
in a peaseable, and prosperous kingdom.
So surely whensoever men will sorow
and confesse their owne sinnes, pittie and
praye for the myseries of other, then wyl
God

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God forgive the sinnes, remedie the miseries, comforte the consciences, and blesse and prosper the countreys and kingdomes of such godly persons.

And therfore, all mē had nede to beware of such vngodly mindes, as desire and desire to see or hear the mischief and miseries or faultes and evils in other. For all they that haue so evil disposed mindes, shal sone be forced to fynde and feelee in them selues the same evils whiche they now will and wishe vnto other. No man should imagin because he can finde a faulte in other, that therfore he himself is not gilty: or because other be plagued, that he shall be blessed. Adam in Paradise founde faulte with the woman, and the woman with the Serpent, and GOD did not take the faulte of one to be an excuse for an other, but rather as cause of greater offence, and of more iuste condemnation vnto them all. The Pharisee did finde faults in the Publican, and had nothyng in hym selfe that coulde please GOD. The Publicane feeling and confessyng hys owne faultes obteyned mercye and grace of God. And also note, that those whiche had theyr bloude mirke

V. j.

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mirt with sacrifice, being cruelly killed of Herode : and those which were miserably ouerwhelmed with the fall of a Toure in Siloe. were not the greatest sinners afore God : but rather shewed as notable examples, to giue warning vnto all men, that if they woulde not repent and amende themselves, being then spared, they shoulde perish and be destroyed with such vengeance and plagues, as they did see poured vpon those other that then suffered.

So the moates in other mennes eyes should make vs diligent to pul the beames out of our owne eyes : and the plagues of other mennes punishmentes be god warnings for vs of repentance & amendment. But when as menne lightly regarding the good counsel of Gods word, and boldly presumyng vpon false prophecies, and vaine worldly policies, doe imagin that faultes founde in other, make muche for the discharge and prayse of them, and the destruction of other, for the deliuerance or allowance of them : then doe their blynde eyes whiche will not see and sorrow their owne sinnes, and other mennes miseries, despise the long sufferance and merciful patience of God

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of God alluring them by al maner of mea-
nes vnto repentance & amendment: & their
hard harts which can not repent, doth heape
& store vp against theselues, the wꝛath and
vengeance of God, in the day of his disple-
sure, whiche commeth so soze and sodainly
vpon them that they shall fynde no way
to auoyde it, nor be able to abyde it.

¶ Englande take heede. For when God
dothe begin to iudge those that bee of hys
house and familie, then dothe hee make
ready, and threaten vengeance and per-
dition vnto suche as be strangers and eni-
mies vnto hym, and vnto his house, hys
churche, his Gospell, his truthe. As surely
as the Lorde liueth, if thou wilt not sone
see, take good heed, repent and amend, thou
shalt not long be without feeling and expe-
rience, that carnall libertie sclaundering
the Gospell, can bee no cover nor cloake
for superstitious Papistrie refusing the
Gospell. For worldely couetousnesse tak-
ing and abusing any lands or goodes per-
taining vnto the churche of Christe, and to
the common wealth, shall not excuse or de-
fend abominable idolatrie against the ho-
nor of God, and saluation of mens soules.

H. y.

Fayned

The right vway

Fayned flatterie to get and keepe the fauor of man, shall not serue or saue mannes life and manyfolde periurics from the plague and vengeance of God. Foolishe pitie to weeping for the plagues poured vpon the grene tree, bearing frutes vnto the glorie of God in heauen: shall not serue to excuse the hard hearts which can not sorrow for their owne sinnes, themselves and their friends, which be dry trees, vessels to be filled with wrath and vengeance, fyre brandes to be burned to kindle and keepe a continuall fier in hell. **Wherfore** (be warned by gods word 2. Cor. 6.) come from amongs them, and be ye separated from them, sayth the Lorde, and touch ye not the vncleane, and I will receiue you, and I will be vnto you as a father, and ye shall be vnto me as sonnes and daughters, sayth the Lord almightie.

CHAP. X.

The best way for euery man to sorrow for his owne sinnes, to pitie other mennes miserie, and altogether in vnitie of Faith and Charitie, to call and truste vnto God for mercie and grace in Christ.

From Danger of sinne.



Englishman and woman, who
or where so euer thou arte, be-
hold and see how the mercysfull
goodnesse of god by many euils,
miseries, and daungers, dothe dꝛiue thee
from hope and trust in thy selfe, in man or
in any worldly thing, that he may the bet-
ter by the light of the Gospell allure and
winne thee vnto his mercie, grace, and sal-
uation in Chꝛiste Iesu.

Thou mayst learne by the lawe of god,
and experience of al ages, that there is no-
thyng of mannes mynde and imaginati-
on, but the euyl of synfull abhominati-
on. The woꝛde of God dothe witnesse, that
what ceremonies, sacrifice or seruice any
man at any tyme did of theyꝝ owne zeale
and deuotion, deuise to honour and please
God, was in deede superstitious idolatrie
and abhominati-
on afoꝛe God. Thou maist
see by the light of the Gospell thꝛough the
power and presence of Gods spirite, spꝛed
and pꝛeched in euery place, that such shado-
wes & figures in sacrifices & ceremonies,
yea & such bodily presence of Chꝛistles hu-
manitie vppon earth, as God ordeyned to
serue in their time and place, be nowe vt-

The right vway

terly abolished as vnprofitable, for that they could not haue continued, or ben renewed, but that the cleere lyght of the Gospel, should by them be soze blemished and hindered. Nowe by the grace of the holy Ghoste, sent and come to declare, teache, and witnesse the truthe of God in playne preaching of the Gospel, thou mayst heare see, and perceue the woꝛld, so reproued and rebuked of sin, of righteousnesse and iudgement, as maketh it plaine and euident, that suche horrible sinnes as seuerally in certain tymes did euer prouoke some soze plagues and vengeance, do nowe al together so fully flow into this wicked woꝛld, and into thee D England, as dothe deserue vtter & sodaine destruction. Therefore thou that seelest, and confessest thy selfe, soze, sick and diseased, greuously wounded, and heuily charged and burdened with the abomination of thine owne sinful wretchednesse, and wyth the daunger of deserved plagues and vengeance, thou mayest beste assure thy selfe by faith in Christe, of comfortable deliuerance and sure saluation.

For vnto thee, euen vnto thee, sauing health is provided, and proffered of God, in
him,

From Danger of sinne.

him, and by him which sayeth : They that be in health haue no neede of a physition, but they that be sicke and diseased. I came not to call the righteous, but sinners vnto repentance. Come thou therfore vnto me, which labourerst, and art heuie laden, and I shall ease thee. I shall healepe, deliuer, and saue thee. Come therfore in sozolving thine owne sinnes, and pitying all mens miseries, and I will not refuse the sacrifice and oblation of thy humble spirite and contrite hart. I wold not haue set forth the abomination of thy sins so openly, and shewed so many tokens of plagues and vengeaunce coming presentely, but to make thee more willing to come at this my earnest calling because now thy danger is great, thy time is short, and thou canste haue no refuge or remedie, if thou do not speedily come vnto me, whiche am willing & able to heale all thy diseases, to forgiue all thy sinnes, to deliuer thee out of all daungers, and to turne perillous plagues of vengeance from thee, into plentifull prouision of all comfortable commodities vnto thee.

Remember and consider the example of the children of Jacob, which by enuiying of
H. iiii. their

The right vway

their brother Joseph, casting him into a
dungeon, and selling him vnto strangers,
deserued such a plague of famine & hunger,
as forced them to seek for food in a strange
countrey: and there when as they pitying
Beniamin their yongest brother with cha-
ritable loue one towards an other, did all
together humble themselves in prayer afoze the
ruler of the country, which did speak shar-
pely, then the ruler, being in deede Joseph
their brother, coulde no longer vse himself
strangely towards them, but with loving
pitie did forgive them all their former fau-
tes against him, and did make mozte com-
fortable and plentifull prouision for them,
theyr father, their wyues, and children.
And if you, whose sins haue caused Christ
to be bought and solde, to dye and suffer,
whiche haue falsly pretended, fayntely fa-
uored yea shamefully slandered, and cru-
elly persecuted the gospel of Christ, which
wilfully and wittingly in manifeste and
manysolde periuries, haue prouoked the
wrathe and vengeance of GOD, whiche
haue enuied, hated, and slandered one
an other, and so deserued dangerous pla-
gues: but yf you will now pitie them that
be

From Danger of sinne.

be in miserie, and in vnitie of Faith and brotherly charity, altogether humble your selues in prayer afoze your heuēly father, then Christe whiche hath all authoritie, of tender hart will embrace you with louing pitie, take you as his own brethren, forget and forgieue all that hath ben done against him, and prouide plentifully al things commodious or necessary for you & yours. Hee will fetch you from farre into that wealthe place, where as he is a ruler : he wyll gather you oute of all quarters, into that church, wherof he is the head, that whiche you did meane euill towards him, will he so order as shal be best for you. I say surely, for all you y being thus now called, wil come after this maner, yea if you be many all the rest also shall be spared for your sakes, if you be but few in numbze, yet euery one of you shall be so prouided for, that if there remaine vpon earth any godly comfort for you, ye shall be reserued and kept to see and enioy it : and if nothing shall remaine but miserie and mischiese, then shal ye be preserued and deliuered oute of the griefe and danger of it, vnto ioy and glozie with Christ.

The right way

CHAP. XI.

*An admonition and exhortation, only to lōke
and trust vnto the goodnesse and promise of
God, and earnestly to desire and pray to see
and enioy the kingdome of Christe.*



Thus dothe the woꝝde of God
in hēly Scriptures giue god
light vnto the right way from
all dangers vnto the best assur
rance of al goodnesse. For the law whiche
declareth and requireth mans dutie, dothe
proue that man being frayle of flesh, temp
ted of the deuill, & bewitched of the worlde,
dothe deserue wꝛathe and vengeance. And
the Gospel bꝛinging gladd tidings of fre
deliuerance, doth set fōꝛth the mercies and
grace of god in Christ vnto man. And then
man by faith doth flēe from himself, the de
uill, and the worlde, vnto all gracious god
nesse in Christ onely. So the keeping and
the walking of the right way, is the conti
nuance and increace of such faith as com
meth of Gods woꝝde. And sayth that com
of Gods woꝝde, is continued and increa
sed by fōꝛsakynge oꝝ leauynge of other
things,

From Danger of sinne.

things, to looke and truste onely vnto the
word and promise of God. So Abraham
did forsake his owne kinred and countrey,
leaving all reasoning and doutyng eyther
of prouision amongs straungers, either of
the barrenesse of his own body, and of his
wiues wombe, eyther of the sacrificiing of
his sonne. I saye Abraham doutyng or fea-
ring none of these things, but onely regar-
ding and trusting the word and promise of
God, was made strong in faith, giuyng
praise vnto God, being thoroughly persua-
ded, that he which had promised was able
to performe. So Peter regarding nothing
but the calling of Christ, did com forth of the
ship & walk vpon the waters by a strong &
sure faith: but looking aside at the windes
and waues, by a faint and feeble sayth did
sink downward in danger to be drowned.

Learne therfore al ye that be called and
commaunded of Christ to flee from the ab-
omination of desolation, not to feare, stag-
ger, and doubt for lands and goodes, wiues
and childzen, friends or foes, fier or sworde:
but be ye strong in faith, thoroughly persua-
ded, that he which hath promised, is able to
perform vnto you in suffering for his cause,
that

The right vway

that one haire of your heades shal not perish, and that for the losse of any thing here in this present world, ye shall receiue manyfold recompense, and afterwards in the world to come life euerlasting. Surely all your goods, countrey, and kindred, shall not be so muche hurt by the world, as blessed of God, when as you in Chyistes cause for Gods gloꝝy, by death, prison, exile, or any manner of persecution be forced to leave and comend them wholly vnto the fatherly prouidence of God. But if ye forsake god for loue of them, then doe yee deserue that God should destroy you, and plague them.

As when the Israelites at Cades were called of God to come forth of the wilderness into the lande of promise, then they doubted and feared so muche the danger of euils, to their wiues and children, that they refused Gods calling, and God therefore returned them vnto long trauell, and many troubles in wilderness, where as their bodies and carcases, all died and perished, they, wyues and chyldren were ofte and greuously plagued.

And euen so, when as a man is called to witness of Gods truth by any death, to

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come speedily out of this world into heauē,
then if for feare or loue of frēds & goods, he
bitterly wil refuse & deny so to forsake al, &
come vnto God, he shall deserue that God
with long wretchednesse in this worlde,
shold destroy him, and plage al that is his.

For in fleeing from speedie passage by a
fierie sagot, which is sokenly ended: he shall
fall in danger of a fiery feuer, or of some
such sicknesse, as shall most miserably con-
sume his body, euer biting and burning by
a litle & a litle to make hym to fēle long
sorowes of life vnder a slow death. Yea in
refusing to come with a courage, being lo-
uingly called of God vnto life cuerlasting,
he runneth in danger to dispaire, when as
by fearful death he shall be forced to forsake
this world, this life, and euery such thyng
as he nowe lyketh and loueth. Many fea-
ring to be shuttled vp in a stynking prison,
where as godly men haue euery found most
sweete consolations of Gods spirit, do flee
from the truthe, and fall into snares and
bands of the diuel, drowne with grudge &
grief of conscience, vnto most vile and fil-
thie service of sin, superstition & idolatrie.
Many also bee so addicte vnto theyr owne
countrey,

The right vway

cowntrey there abiding in the shadowe of death vnder Idolatrie, that they will not desire seek and find the church of Christ in other places openly assembled in such sincere profession of Christen Religion, as God doth blesse and beautifie with the riches and grace of his clære truth & comfortable countenance. Many knowing and liking the truth inwardly in their mynd, yet frame themselves in outward apperance to please the world, hauing their owne conscience to witnesse, that in purposing so to please bothe God and man, they can not long escape the iudgement, shame & confusion of vnfaithful flattering & dissembling both with God & man. For in halting vpon both sides, they can not vp rightly stand or goe with either party: but in bowing to Baal, they fall from God. And hauing good knowledge of God, and yet giuing occasion of offence to the simple that lack knowledge, they deserue worse than a millstone to be tyed about their neckes, and to be drowned in the sea: because they seeing vngodlinesse, do wittingly presume against the face of God, to bring them selves & others following their example in danger of the

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the same that they see is vngodly, by going to passe, and pretending a loue and knowlege vnto the gospell, they make the simple ignorant to think that the passe is not vngodly, or that for policie a faithfull Christian may company with the vngodly, at vngodlynesse. A man may haue iust occasion to kepe or change any place, but neuer to yelde or agree vnto any euill and vngodly thing. It is not the flyeng from place to place only, but from the vngodly fashien of this worlde, vnto newnesse of life that can profite man and please God. So therfore vse all places as may helpe best, to the amendment of your liues. And where as ye do see Idolatry mainteined & forced by authority: tary not in that countrey, except God haue so there prouided for you that ye shall not be forced for feare of man to bow vnto Baal, for to flatter & please woꝛldly powers, to here or say the vngodly passe. And if ye come forth of youre countrey for loue of youre pure religion, reste not but in suche places, as haue the riche blessings of sincere godly doctrine and discipline. If ye for sake your countrey for Christs cause, doe not leaue Christs Church,

Gods

The right vway

Gods blessings, grace, and chierful countenance to please Chyistes enimies. When as God shal send his messenger in the spirit & power of Helias, then they that halte vpon both sides, shall be sharply rebuked, they that be neither hote nor colde shall be cast vp, vomited and spued forth, as molte vngodly and wycked. They that flatter Princes, and mock and persecute prophets and preachers, shall be in daunger of fire from heauen to destroy them. The priests of Baal shal not escape the rage of the people stirred of zeale in seing how abhominably by them they haue of long time ben deceived, & God dishonored. All such as be of the house and kinred, of the kind & conditions of Achab & Iesabel, in getting vnrigh- teous possessions in sheding innocent blood, in vsing and mainteyning idolatrie, shall feele zelous Iehu, executing wrathe and vengeance of God vppon them, vnto the third and fourth generation of them. And suche as Peter that befoze a woman was afrayde to confesse Chyiste, be so recovered and encouraged by Gods spirite, that boldly thei will charge the chief rulers the high Priestes, and all the people, even to their

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their faces that they haue forsake and con-
demned the Gospell of Chayst, which is
the power of God vnto saluation of al that
do beleue, and required & taken the masse
which is the authoꝝ and maker of sedition
& murder of mens souls, then shal ye hear
and see that there is no way to escape the
wrath and vengeance of God, but by flee-
ing now from this frowarde and peruerse
generation, vnto that sauing health which
God in Chayst, by the light & ministerie of
the Gospell doth shew, send & offer to you.

Therfoze now when as God doth shew
vnto you the abhominacion of desolation
standing in the holie place. When as he
doth giue you warning of vengeance that
is coming: flee from ignorance vnto know-
ledge, fro vice vnto vertue, & from world-
linesse vnto godlinesse, and loke not backe
at the losse of any thing, as the wife of A of
old, and was turned into a salt pillar: nor
loke not aside at any terrible stormes and
raging waues, which might cause you like
vnto Peter to fainte for feare and sinke in
woful wretchednesse, as in the water:
but set your eyes and your heartes wholly
vpon the promise and prouision of God, as

The right vway

Abraham did, so shall ye be strong in faith, and take and keep the right way euen vnto the ende. For thou shalt see, finde and feele in leauing or losing any thing, to take and beare the crosse of Christ, manifold recompence here, and in the world to come lyfe euerlasting: and paynful death vpon erth, speedy passage vnto the ioyes of heauen: in close prison and bonds of the body, libertie of conscience to solace the minde in heuenly meditation, and in expulsion or fleeing from kinred and countrie, entrance into a christen congregation, garnished wth all godlinesse belonging vnto Christes kingdome. And for the lone and desire to see and enioy the restitution and aduancement of this kingdome rather than of any worldly wealth, vaine glozy, or tyrannous emperie, do not worke or wish vengeance vnto other, least that it fall vpon your selues, or else least that of Christ your earnest zeles be reprobued, for that ye do not well know your owne minde and spirite: but lamentably looking vpon the scattered flock, crie and call vnto the father of mercie and pitie that as the Lorde of the haruest, he would send forth labourers faithfull pastors,^{god}
lic

From Danger of sinne.

lie preachers to gather, keepe and feed the
elete people, lambes and childzen of God,
in the holie Church, kingdome and inheri-
taunce of Christ.

**A Meditation vpon the
Lords prayer.**



Ur Father which art in hea-
uen.

OUe gloriously formed vnto the
Image of thy diuine Maiestie,
created by thy gracious goodnes vnto high-
est honour, howe be it by our owne sinful-
nesse dysfigured with vilenesse deseruing
damnation, and yet by christes death rede-
med and restored vnto grace to be citizens
with saintes of the familie of God: Now
altogether in christen vnitie, as members
of one bodie, we praye, desire, and trust to
obtaine of thee our heauenly father, accor-
ding vnto thy gracious goodnesse, mightie
power, and saythful promise, vnto vs that
aske, abundance of thy grace.

That thy name may be halowed.

That thy diuine power and glorious

A.ij.

maie

The right vway

maiestie, may be certainly known and
reverently honoured. That the heartes of
vs men by thy worde and prayer may be
sanctified from al sinne and vanitie, so that
we with all that we haue seruing thee in
holinesse and righteousness, may so shine
afoze men vppon earth, that they thereby
may be occasion to honour thee our father
which arte in heauen.

Thy kingdome come.

Thy worde bee so fruitfully preached
amongst vs thy people, that we may be thor-
owly instructed and taughte to bryde our
sensuall appetites by naturall reason, and
to submit our wits and reasons vnto a good
godlie spirit, and to trie our spirites by the
true Scriptures. So that within vs may
raigne the kingdome of God which is nei-
ther meate nor drinke, which is neither su-
perstitious ceremonies, voluptuous plea-
sures, nor vaine glorie, but righteousness,
peace, and comforte in the holic ghost, by
the which we nowe tasting of thy heu-
erly ioyes may be made from henceforth to re-
sie of all woꝛldly vanities, continually lo-
king and praying for the appearance and
comming

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comming of thy eternall and euerlasting
kingdome.

Thy will be done in earth as it is in
heauen.

In heauen the Angels of reuerente loue
in thy will and commandement, with co-
nortable courage and ioyfull pleasure. In
hell the wicked spirits through malice and
envie, repining and grudging, do torment
and vex them selues whatsoeuer they bee
doing. And vpon earth men being subiecte
vnto sinne, do think it a labour, and paine,
to be occupied in any thing that is good and
goble. Wherefore we pray that the grace
of thy heauenly spirit, may so work in our
earthly bodies, that wee being deliuered
from sinne and vanitie, may freely delight
and take pleasure to do thy will and com-
mandement, being declared by thy worde
to us men vpon earth, as thy glorious An-
gels do which be in heauen.

Give vs this day our daily bread.

We hauing great neede, not able of our
selues to deserue any thing, beseech thee of
thy fatherly goodnesse to giue freely vnto al

A. iij.

vs in

The right way

vs in generall: So that none bee hurt nor hindered seuerally, this day when as we srie constraind by present neede, not craftily crauing for vaine care against to morowe, our daily bread, our daily and necessary food and reliefe both bodily and ghostly. And especially so, that the spiritual food of Chzistes fleshe and his bloude, by daily preaching of the Gospell, and administration of the Sacramentes, may replenishe our hearts and mindes, with continual remembrance of Chzists death, and his passion, daily to bee vsed for necessary and spirituall consolation.

Forgiue vs our trespasses as we forgiue them that trespass against vs.

Giue vnto vs that feeling our owne sinfulness, do need, and desire thy mercifull forgiuenesse of our faultes and trespasses, which we haue committed against thee, so that we freely forgiuing all other that haue offended vs in any thing whatsoever it be, may bee sure that mercy springing in thee hath proceeded vnto vs, and being graciously offered of thee, hath bene thankfully receyued of vs, and being charitably vsed

From Danger of sinne.

As towarde other, shall most certainly
be confirmed and enlarged of the towarde
us : So that by free mercie springing and
proceeding from thee, all faultes may bee
thely forgiven : even as those which other
have committed agaynste us, so likewyse
those which we have done against thee.

And lead vs not into temptation.

Suffer not the diuell by the abuse of thy
benefites, to leade vs captiues into deceit-
full and damnable temptation, drawing
vs by daintie meats vnto greedy gluttony,
by money and riches, vnto vn-satiabie co-
ritousnesse, and by welth and prosperitie,
vnto pride and vaine glozie, and by all thy
polie gracious giftes, vnto every diuelish
dominable sinne.

But deliuer vs from euill.

Deliver our goodes from abuse, our bo-
dies from corruption, our soules from dan-
nation : deliver vs by Christ Iesu, from
the bondage of sinne vnto the liberty of the
gospell, so that from all daunger of diue-
lous temptation, trayning and entycing
vnto towarde damnation, we may be de-
liuered

The right vway

liuered to serue thee in holinesse and righteousnesse al the daies of our life, with most certaine and sure hope of euerlasting salvation through Christ Iesu, in whom our hope and thy promise is most certaine, that is to say, A M E N.

Your time is short, your daungers bee great: you are wel warned by Gods word vwritten. Mar. xiiij. *Take heede, watche, and praye.*

Take heede that your hearts and mindes be not made heauie, harde and dull, with meates and drinkes, vaine pleasures or worldly cares.

Watch with diligence to do your owne duties in desirous loking for Christes comming.

Pray, that ye may escape all dangers and stande in grace and fauour afore the face of Christ, at his comming.

A P O C A L. 32.

Beholde I come soon.

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